

THE BOOK OF MORMON:

AN account written by the hand of Mormon, upon plates, taken from the plates of Nephi.

Wherefore it is an abridgment of the Record of the People of Nephi, and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven: Which is to shew unto the remnant of the House of Israel how great things the Lord hath done for their fathers: and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the CHRIST, the ETERNAL God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of CHRIST.

* * *

The above work, containing about 600 pages, large Duodecimo, is now for sale, wholesale and retail, at the Palmyra Bookstore, by
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Palmyra, March 26, 1830.

339



ERA

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Exploring the Universe

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American Elephants

At Ixtapan in Mexico the complete skeleton of an elephant has been found with two spearheads embedded between the ribs. The discovery was made by the Mexican specialists Maldonado-Koerdell and Luis Avelcyra. Dr. Helmut de Terra who has made many discoveries of very early man in America believes that it is more than probable that the early Indian hunters were responsible for the disappearance of many of these early great mammals.

Rich but Poor

"Material wealth often seems to be associated with spiritual poverty," concludes J. Eric S. Thompson of the Carnegie Institution of Washington, referring to the highland Maya civilization of Guatemala and Mexico of the Classic Period which started about 325 A.D.

Ancient Pottery

Professor Gordon R. Willey notes in *Science* that at present the earliest dates based on radiocarbon measurements establish the use of pottery. In Middle America the date is about 1500 B.C. in Mexico (Early Zacatenco Valley) and Guatemalan Highlands (Las Charcas), though the origin of pottery may go back to about 2500 B.C. For Peru the earliest pottery appears on the north coast at an average date of 1200 to 1000 B.C.

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THE COVER:

From the Era art department has come this most interesting cover design. The perpendicular column is not composed of hieroglyphs, but the letters "Book of Mormon" set in type. (Try reading it with a mirror.) There is also a brayer, or printer's ink roller. The newspaper clipping is the "high light" of the cover. Students of Mormonism have spent nearly a lifetime studying historic "problems." Dr. Francis W. Kirkham, after patient, methodical search, discovered two small advertisements in the pages of the Wayne Sentinel, published at Palmyra, New York, and obtained photostats of them. The first, in the paper dated March 19, 1830, reads: "We are requested to announce that the 'Book of Mormon' will be ready for sale in the course of a week." The following week the announcement on our cover, taken from the photostat, appeared, dating without question, when the Book of Mormon was first released. It is interesting to note that the first two paragraphs of the announcement follow the original wording of the title page of the Book of Mormon.

The three stars indicate an omission from the original. The omitted words are: "BY JOSEPH SMITH, JUNIOR, Author and Proprietor," used in the first edition to fill requirements of the copyright law.

In the "tag" on our cover is a pun on the type of printing press from which early editions of the Book of Mormon came forth.

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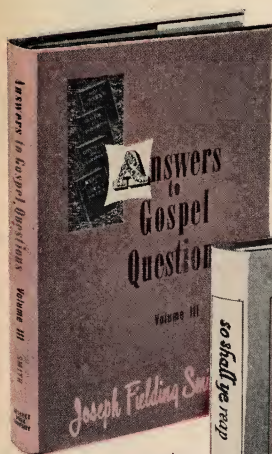
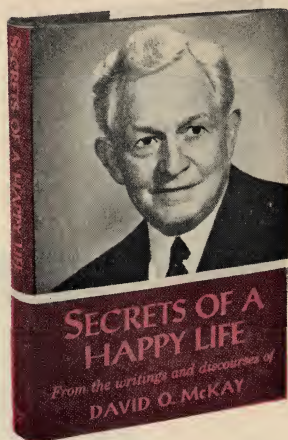
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Here's the perfect gift-book for friends and family members, regardless of age, faith, or walk of life. President McKay names the necessary ingredients of happiness, tells how all can obtain this blessing; shares his views on marriage and the home, religion, education, and government.

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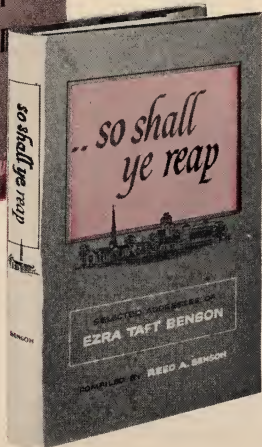
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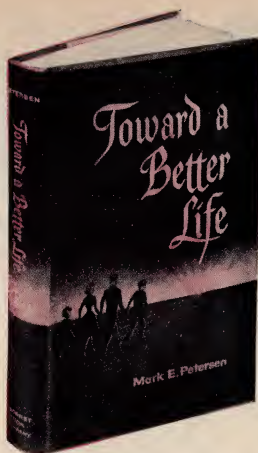
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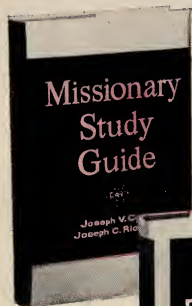


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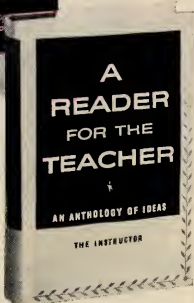


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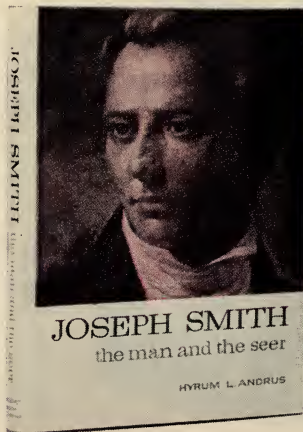
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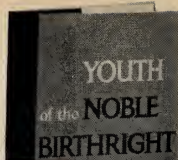


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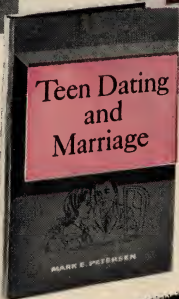


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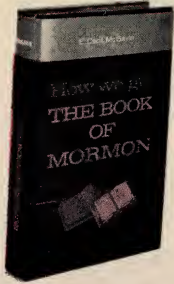


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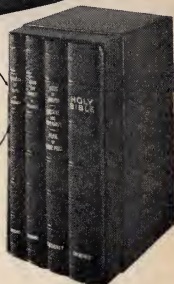
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The Church Moves On

August 1960

27 Mesa Eighth (Arizona) won the senior division of the all-Church softball tournament by defeating Provo Thirteenth (Utah) by a score of 4-0; Inglewood (California) won third place with a forfeit victory over Canoga Park (California); Pleasant Green (Utah) took fourth place with their 3-2 score over Mesa Sixth (Arizona); and Wellsville (Utah) defeated Taylorsville Third (Utah), 4-1.

In the junior division, Queen Creek (Arizona) defeated Bonneville (Salt Lake City) by a 6-2 score. Arcadia (California) placed third with a 17-4 win over Provo Second (Utah); Reseda (California) took fourth over Rupert First (Idaho) with a 3-1 score. Colonial Hills Second (Salt Lake City) defeated Alhambra (California) 8-0.

The sportsmanship trophies went to Taylorsville Third (senior division) and to Rupert First (junior division).

George Stapley (Mesa Eighth) was named "most valuable player" in the senior division, and in the junior division a like honor was given Bill Ricks of Queen Creek. Harvey Glade (Provo 13th) was chosen "most outstanding player" in the seniors; Jay Robinson, (Reseda) in the juniors.

The trophies were presented by Elder Ezra Taft Benson of the Council of the Twelve and Elder Marv Pugh of the YMMIA general board.

28 Elders Elden L. Ord and Robert W. Rands sustained as counselors to President Emerson L. Crawley of Covina (California) Stake. They succeed Elders Jack H. West and David D. Felshaw.

Elder R. Raymond Barnes sustained as president of Denver West (Colorado) Stake, succeeding President Thomas L. Kimball, whom he served as first counselor. Elder Russell C. Taylor, formerly second counselor, sustained as first counselor. Elder Alan Roberts sustained as second counselor.

Elder Milton A. Romrell sustained as second counselor to President Paul W. Ahlstrom of Idaho Falls (Idaho) Stake, succeeding Elder Edgar J. Mason.

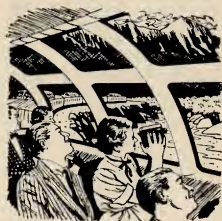
September 1960

11 Pikes Peak (Colorado) Stake, organized from parts of the Western States Mission with Elder Ralph M. Gardner sustained as president, and Elders Harry A. Scurr and Dan W. Stoddard as counselors. Wards are Colorado Springs, Colorado Springs Second, Pueblo, Pueblo (Concluded on page 825)

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Some 2,955,000 turkeys will be raised in Utah this year, and less than 15% will be consumed in Utah. A market must be found for the other 85%. Many of these birds will be sold through Safeway Stores across the nation, as well as locally.

Idaho Russets also will reach dinner tables across America through some 2000 Safeway Stores. Safeway opens up a marketing area in 23 states from coast to coast to help Idaho farmers sell their surplus and provide the best potatoes in the world for its customers.

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1961 Melchizedek Priesthood Course of Study

With the approval of the First Presidency, the Melchizedek Priesthood committee announces that the Melchizedek Priesthood course of study for 1961 will be the reading of the Book of Mormon.

This means that each member of the Melchizedek Priesthood will be asked to read an average of about ten pages of the Book of Mormon each week (or about fifteen pages for each thirty-five lessons) and come to class prepared to discuss the particular pages prescribed.

A brief lesson outline with suggestions to quorum members has been prepared by Brother Daniel H. Ludlow of Brigham Young University, in consultation with the priesthood committee.

A longer lesson outline with additional suggestions and background material for each quorum instructor has also been prepared by Brother Ludlow.

Following this reading through of the Book of Mormon for 1961, it is presently planned that there will be a topical discussion of the Book of Mormon for the following year, 1962.

This special Book of Mormon issue of The Improvement Era is

being published this month to add interest and incentive to the reading of the Book of Mormon, including a reproduction of the Book of Mormon paintings by Arnold Friberg in color and under one cover, and other significant, supplementary material with further articles to appear during succeeding months.

As one of the standard works of the Church, and as a companion book to the Bible, the Book of Mormon is a vitally important source of instruction in the principles of the gospel of Jesus Christ. Students who have read the Book of Mormon many times find it inexhaustible in its rich and rewarding source material for a clearer understanding of divine principles and purposes.

Stake presidencies, Melchizedek Priesthood committees of the high councils, and bishops are urged to give this matter their most earnest attention and encouragement to the end that every holder of the Melchizedek Priesthood may pledge himself to reading the Book of Mormon through in the year 1961.

It is the urgent hope of the First Presidency and the priesthood committee that every bearer of the Melchizedek Priesthood will read the Book of Mormon in the year 1961.

FOR A GUEST ROOM

BY

CHRISTIE LUND COLES

We welcome you into this room,
"A home away from home," we hope,
And wish that here you'll find the peace
For which men grope.

We welcome you into this room;
We say a blessing on your head
That your dreams may all be starry sweet
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New Assistants to the Council of the Twelve

Three new Assistants to the Council
of the Twelve—high priests long
schooling in the crucible of Church
leadership—were sustained at the
Saturday morning session of the
semiannual general conference, Oc-
tober 8, 1960. They are President
Nathan Eldon Tanner of the Calgary
(Alberta, Canada) Stake, President
Franklin D. Richards of the North-



NATHAN ELDON
TANNER



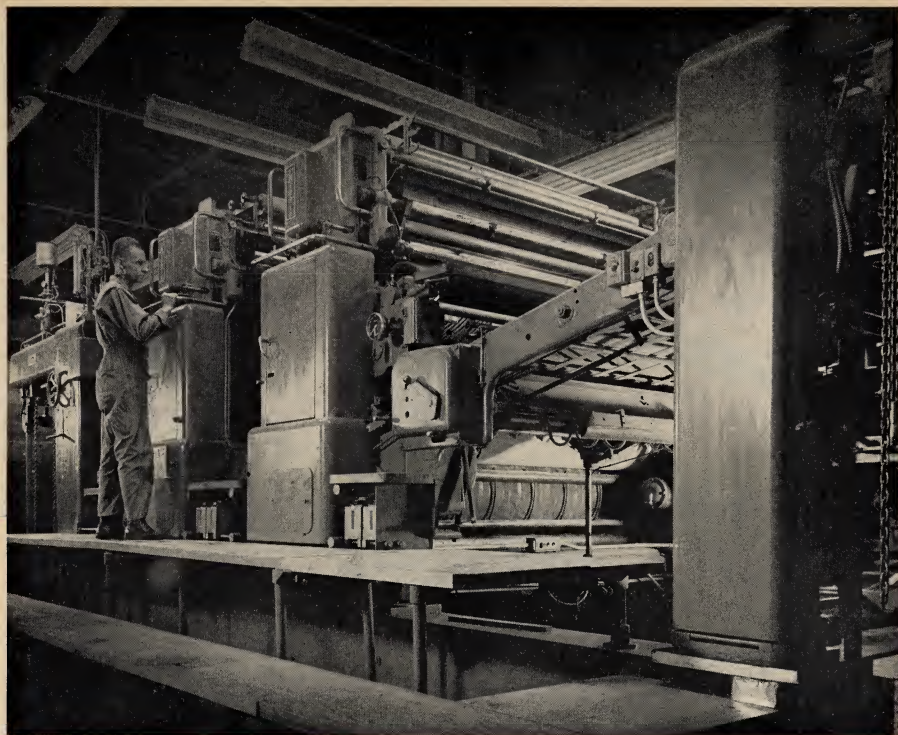
FRANKLIN D.
RICHARDS



THEODORE M.
BURTON

western States
Mission, and
President Theo-
dore M. Burton,
recently released
as president of
the West German
Mission. The number
of Assistants to the
Council of the
Twelve now
serving is eleven.

Elder Tanner
was born in
Salt Lake City,
having been
born May 9,
1898. Canada,
however, has
been his home
since he was
three years old.
In Church lead-
ership he has
served as presi-
dent of the Ed-
monton Branch,
bishop of the
Cardston First
Ward (having
previously
served as a coun-
selor in that
bishopric); and
was serving as a
member of the
high council of



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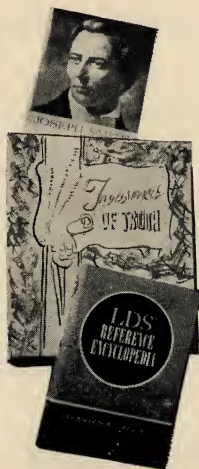
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the East Lethbridge Stake when he was called in November 1953, to serve as president of the then newly formed Calgary Stake. Although he began his career as a schoolteacher, he has been associated with the extensive development of oil resources in Alberta. He and Sister Tanner are the parents of five daughters.

Elder Richards was born in Ogden, Utah, November 17, 1900. Since January 1960 he has presided in the Northwestern States Mission with headquarters in Portland, Oregon. From 1923 to 1934 he was a practicing attorney in Salt Lake City. In 1934 he was assigned to the Federal Housing Administration directorship of Utah, serving until 1941, when he became assistant commissioner of the FHA in charge of eleven western states for seven years. He served as an FHA commissioner in Washington, D. C., from 1947 to 1952. Since then he has been in the mortgage banking business. He has held important Church assignments wherever he has lived. He and Sister Richards have four children.

Elder Burton, who was born in Salt Lake City, March 27, 1907, served as a young man in the Swiss-German Mission, then as bishop of the Logan (Utah) Fourth Ward, also as a member of the Cache Stake high council as high priests' quorum president there. He was called as president of the West German Mission in 1957, returning only two months ago to his home in Logan. At present he is professor of chemistry at Utah State University, Logan, Utah. Elder Burton received his doctor of philosophy degree from Purdue University (Indiana) in 1951. He and Sister Burton have one son.

The Church welcomes these three new Assistants to the Council of the Twelve. May they serve long in the richly rewarding assignment that is theirs.

(More complete biographical articles will appear in a future issue of the Era.)

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BY CATHERINE MAGEE

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Inseparable from ourselves . . .

RICHARD L. EVANS



Last week we cited some thoughts on facing problems and opportunities, and on the fruitlessness of seeking to outrun ourselves. And from Horace we recalled a comment quoted by Montaigne: "Reason and sense remove anxiety, Not houses that look out upon the sea. Why should we move to find countries and climates of another kind? What exile leaves himself behind?"¹ Today we would further pursue this subject of being inseparable from ourselves. Constantly, ceaselessly, we are keeping company with ourselves. Inseparably we live with ourselves, with our own thoughts, whether they are deep or shallow, clean or unclean, happy or unhappy—which suggests the great importance of learning, of repenting, of improving, of becoming more acceptable within ourselves. When someone observed that a certain person did not appear to be much improved by his travels, Socrates said: "I very well believe it, for he took himself along with him."² "We owe to our first journeys," observed Emerson, "the discovery that place is nothing. At home I dream that at Naples, at Rome, I can be intoxicated with beauty and lose my sadness. I pack my trunk, embrace my friends, embark on the sea and at last wake up in Naples, and there beside me is the stern Fact, the sad self, unrelenting, identical that I fled from. . . . Nothing can bring you peace but yourself."³ Montaigne further added "We carry our fetters along with us: . . . we must . . . regain possession of ourselves."⁴ And Caleb Colton referred to "traveled bodies, but untraveled minds."⁵ The broadening influences, so-called, are broadening only if there is a base that can be broadened. This doesn't only pertain to travel, but also to education, to art, to attitudes, to the learning of all the lessons of life. Not only is the impression important, but also the substance upon which the imprint is impressed. There must be character and capacity and purpose and principle, and solid substance within ourselves, and a clean and comfortable conscience, "For as [he] thinketh in his heart, so is he,"⁶ and as his soul is inside him, so shall be his most constant companion. And our endless and earnest aim always, wherever we are, should be to have a self-respecting relationship with ourselves inside.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 21, 1960. Copyright 1960.

¹Quoted by Montaigne, *Of Solitude*, accredited to Horace.

²Quoted by Montaigne, *Of Solitude*, accredited to Socrates.

³Emerson, *Self-Reliance*.

⁴Montaigne, *Of Solitude*.

⁵Caleb C. Colton.

⁶Proverbs 23:7.

"NATURAL COMPENSATION"

BY JOHN MCNAIR

When winter comes with snow and sleet,
No lawn to mow, is such a treat.
No shrubs to spray and weeds won't grow—
Leaving me time to shovel snow.



A Little Late

BY R. DON OSCARSON

It's hard for me to understand why, when the host says "We'll eat at one o'clock sharp," I find at 2:30 p.m. (when our tribe arrives) the potatoes are just being peeled.

Late starts, I have come to believe, are part of Thanksgiving tradition.

A good case in point was one year when one returned missionary, one recent convert, one young Hungarian refugee, two students, three couples, an assortment of children (mixed genders, scrambled sizes, opposing nap-times), some dried corn, and a multitude of "you bring," were drawn together by an invitation to Thanksgiving dinner.

"Dinner *will* be a little late. But then it will give us a chance to visit," reassured the hostess, little realizing that even interesting conversation with close friends could not detract the stomach from the delightful aroma sent to it by the nose.

Understandingly, we all tried. Subjects changed as rapidly as the children.

"What have you been doing?"

"Another on the way!"

"When will you graduate?"

And . . .

"Haven't they grown," continued

as one o'clock moved from an alert, expectant hour to a weary 4:30 where clock hands, conversation, and failing physical strength approached fatigue. Only the frequent reassurance that "It will be ready soon" gave us the courage to continue.

Suddenly from the kitchen, a command!

"Sit down quick while it's still hot!"

Knees smashed into table legs in the excitement and willingness to obey.

Then . . . SILENCE—not born of reverence but of surprise—surrounded the table so laden with the skilfully prepared results of a bountiful year.

On each plate, where turkey and trimmings should be, rested seven dry, hard kernels of corn.

"Shortly after the Pilgrims settled in this land they planted crops," began one of the guests. "Seeds held their hope for the future. So when the harvest was in and the seeds for spring stored away, they surveyed their surplus. How much was left? Not bushels nor baskets, not piles nor pounds, only . . . seven kernels each. This was their bounty, and

for it our Pilgrim Fathers gave thanks."

"Before we begin let's all name seven things we are thankful for as we take each kernel from our plates."

Potatoes and cranberries were suddenly unimportant.

Kernels represented gratitude for life from one who had been saved from death by faith and a surgeon's hand; another for a new meaning to life just found, two or three more for new children, one for a Hungarian's freedom at the price of home, family, and country. . . . Seven from each of us represented a year's harvest of gratitude and thanksgiving.

No one noticed the shadows creeping up the wall. No one cared that butter had stopped melting on the potatoes or that the rolls were cold. Everyone was filled; a feast that would not be forgotten when the last dish was washed or the children put to bed.

If you should come to our home for Thanksgiving dinner, I cannot promise that we'll eat at one o'clock sharp. That might break tradition. But I can promise a few kernels of dry, hard corn in the center of your plate.



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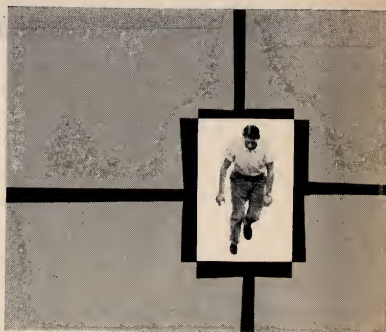
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These Times



The Struggle for Society: Freedom versus Control

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

Is the world to be dominated, tightly controlled, and governed in every detail by one system of power? What shall be the shape and nature of human society on this planet? More and more, these questions loom as the major concerns of the last decades of the twentieth century.

Human society is a complicated thing. The hermit individual appears to have no need, or at least little need, for human association. But from the family unit, extending outward to the vast social organizations known as national states, treaty organizations, world religions, world trade associations, and all the rest, we see need for intelligent concern with the nature and character of organization. The threat of world communism, whether led by Russians or Chinese, aggravates the current situation. With the coming of telecommunications and flight, it has been apparent for at least three decades that it would be as easy to govern the world by the end of the twentieth century, as it was for the Pharaohs to govern the Nile Valley four thousand years ago. Understanding observers know that Russian communists have de-

veloped far-ranging techniques and studies to accomplish such an objective. The principal tribute paid to Stalin at his funeral in March 1953, involved his ability in developing "organization" to accommodate many cultures, many racial groups, many nationalities, into one expanding multi-national political organization. At the same time, this same skill has marked the evolution of the British Commonwealth of Nations. It also underlies the success and vitality of the United States of America, where the "federal" principle was utilized on a broad scale successfully for the first time. The same type of human ingenuity underlies the structure of the United Nations itself.

In the American, British, and UN organization schemes, the underlying philosophy of organization emphasizes the essential "independence" of local or other units, plus the necessity for their voluntary cooperation in order to achieve the sense and purpose of community.

In any community, be it a family in Salt Lake City, or the United Nations, the relationships between the units fall into the following categories: *(Concluded on page 789)*

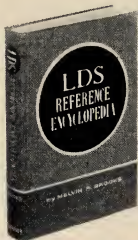
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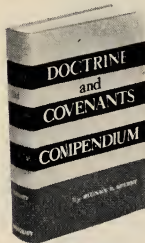
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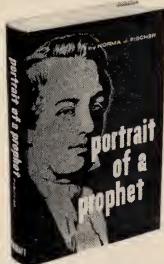
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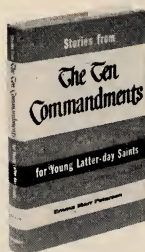
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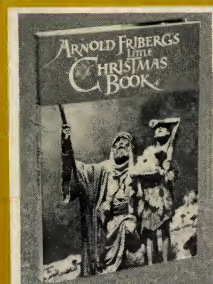
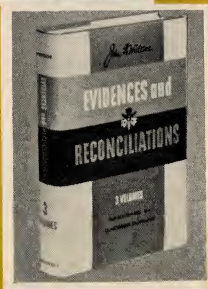
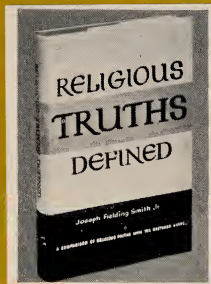
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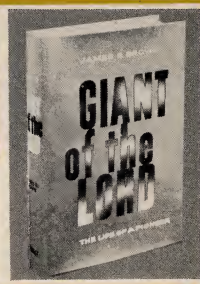


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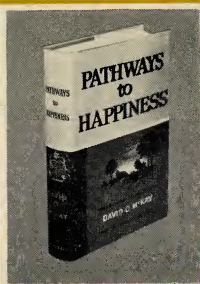
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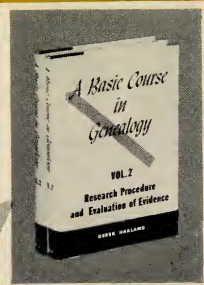
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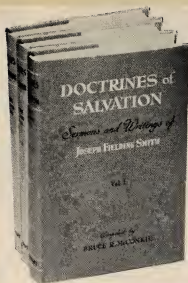


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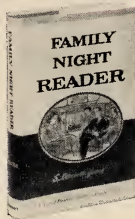




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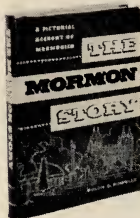
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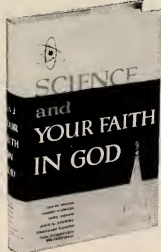
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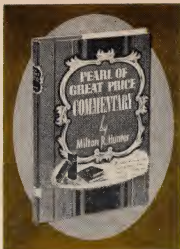


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(Concluded from page 784)

1. *Domination.* In this pattern, if it is a family, one individual attempts to assert control over all other members of the unit. His or her will becomes law. Force, propaganda, appeals to magic, religion, love, food, common sense, cupidity, or other appeals are made

to effect the domination. The same pattern can be seen in larger associations; for example, at the present time there is a race between the Red Chinese People's Republic and the USSR to "dominate" the other communist states of the world. (Incidentally, this competition affords much interest for future speculation.)

2. *Subordination.* Under this pattern the dominant person or organ-

ization may recognize a larger element of independence on the part of others. Nevertheless, the pattern of organization is one in which a "superior" openly or quietly attempts to effect a dominant relationship over "subordinates."

3. *Co-ordination.* In the pattern of co-ordination, the top leadership or dominant group effects less strenuous measures than in the cases of domination or subordination. Rather, the attempt at leadership is to encourage initiative on the part of member-groups. Then, by means of various techniques, the dominant or superior element attempts to co-ordinate the whole. This effort at co-ordination may be an honest effort based on voluntary agreements, or it may range more directly toward subtle control and "co-ordination" in the sole interest of the dominant group. In many respects, a unique example of effort at skillful co-ordination can be seen in the so-called "alliance" between the northern conservative Republican and the southern conservative Democratic members of both houses of the American Congress.

4. *Co-operation.* This pattern frankly recognizes the right of each individual member to his own role in decision making. Co-operation, discussed here, relies on voluntary co-operation of the units. In this pattern, devices for decision-making have to be invented, then utilized in a very skilful way. Such devices as majority rule, parliamentary law, and various electoral systems illustrate.

5. *Nonco-operation and Conflict.* The remaining possible patterns may be simply grouped under this heading. Under such a system, open warfare and conflicts of all natures are taken for granted as a way of life, and members of the group attempt to live and equip themselves accordingly.

All six patterns reflect aspects of contemporary behavior, in all groups. Elements of conflict emerge under a pattern of domination, co-ordination, or co-operation. The range of the spectrum lies between maximum freedom for the individual or member-group on the one side and the tightest form of dictatorship and control at the other.

In these times, it is good to contemplate the ideal set forth in D&C 121.

Reconciliation With Reality . . .

RICHARD L. EVANS

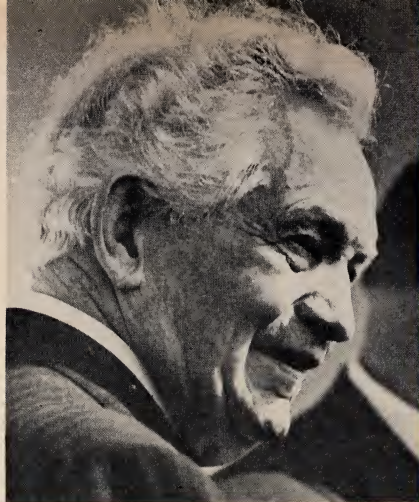


In these recent weeks we have spoken of the person as being of greater importance than the place, and of our being inseparable from ourselves, which means, in a measure, that no matter where we are, or who we are, or what we are, or how much help we have, we have to do some part of the solving of our problems for ourselves. We have to have the will and the willingness inside ourselves. And this we say in face of the fact that there sometimes seems to be a tendency to desensitize people in a sense, physically, morally, mentally—sometimes almost seeming to be a seeking to evade rather than a seeking to solve. We have quoted before the comment concerning seeking "countries and climates of another kind,"¹ which is in many ways wonderful, if it doesn't expect too much of the place and too little of the person. Seeking to escape routine and reality may, moderately done, be desirable, but overdone, could seem to cause some question—as, for example, when people perennially play at play harder than they work at work—yet work itself is one of life's surest satisfactions—and one of its surest shock absorbers. And now to another side of the subject: In the search for evasion there is sometimes a resorting to the use of substances which lead to a dulling of the senses, the dulling of thinking, of judgment, the dulling of physical reflexes—and even the dulling of the acuteness of conscience. "There is nothing that a man can less afford to leave at home," said Richardson Packe, "than his conscience or his good habits."² To which we would add, there is nothing that he can less afford to reduce to lower level, by any means, than his conscience, his good habits, or his sense of real responsibility for his own actions. The Lord God gave us an awareness of ourselves: physically and mentally and spiritually—and that which he gave us should not be abused, or reduced to a lower level. He expects of us a reasonable effort, a reasonable use of talents and intelligence and opportunities, a reasonable self-control, a reasonable meeting of every hour. He expects of us an earnest, patient doing and enduring, and a reconciliation with reality, and not, generally speaking, too much lowering of our awareness or, in a sense the desensitizing of ourselves. "There is nothing that a man can less afford to leave . . . [behind] than his conscience or his good habits."²

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 28, 1960. Copyright 1960.

¹Quoted by Montaigne, *Of Solitude*, accredited to Horace.

²Richardson Packe.



EDITOR'S PAGE



WITNESSES OF THE BOOK OF MORMON

BY PRESIDENT DAVID O. MCKAY

The Book of Mormon is one of four distinctive features of the Church of Jesus Christ of Latter-day Saints. Not infrequently, our friends ask: "In what way does your church differ from churches of Christendom?" In reply, we can always name these four: first, we believe in divine authority by direct revelation. That is a distinguishing feature. Second, the organization of the Church—there is nothing like it anywhere in the world, because it is divinely organized. Third, the eternal nature of covenants and ceremonies; for example, we believe that the priesthood given once will remain with that individual forever unless he proves himself unworthy of it. And fourth, the Book of Mormon is of divine origin and is what it purports to be, the history of God's dealing with the men and women anciently in the New World, as the Bible is the history of God's dealings with his people in the Old World.

The Book of Mormon was translated from engraved plates by the Prophet Joseph Smith. The plates were a physical substance. They could be seen and handled. The claim that they existed, that they were found in a certain place and delivered to Joseph Smith, could be verified by sight or feeling.

In addition to Joseph, there were three special witnesses and eight additional witnesses to the Book of Mormon plates, making a total of twelve witnesses.

The three and the eight signed solemn statements which appear in every copy of the Book of Mormon. Let us examine "The Testimony of Three Witnesses":

"BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record. . . ."

Analyze that. Why would they tell a thing like that if it were not true?

"... which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings [the details] which are upon the plates; and they have been shown unto us by the power of God, and not of man. . . ."

Just how reliable were these witnesses? Did they tell the truth, or was there some collusion or deception? Let us consider the character of each of these men.

Oliver Cowdery was a young schoolteacher. In the course of events he did not sustain the Prophet and fell out of harmony with the Church. Had there been collusion in his testimony then would have been the



Oliver Cowdery

Martin Harris

David Whitmer

time to confess and proclaim it, and by so doing, expose any chicanery or fraud.

Following his excommunication, Oliver Cowdery practised law. During the ten years he was away from the Church he maintained that his testimony was true. On one occasion an opposing lawyer in court accused him of having signed his name to a document stating that an angel appeared to him and showed him the Book of Mormon plates. Oliver calmly replied:

"May it please your honor and gentlemen of the jury, this I say: I saw the angel and heard his voice—How can I deny it? It happened in the daytime when the sun was shining bright in the firmament; not in the night when I was asleep. That glorious messenger from heaven, dressed in white, standing above the ground, in a glory I have never seen anything to compare with—the sun insignificant in comparison—and this personage told us that if we denied that testimony there is no forgiveness in this life nor in the world to come. Now how can I deny it—I dare not: I will not!"

He came back into the Church later, and said: "I don't ask for any position; I was wrong," and he re-entered the Church by baptism.

Oliver Cowdery died at Richmond, Ray County, Missouri, March 3, 1850, and is buried in a cemetery

there which is now maintained by our Church.

David Whitmer was excommunicated because he was out of harmony. Did he ever deny his testimony? There is one encyclopedia which falsely states that he did, and the editors corrected it at his insistence in their next edition.

I had a personal friend, Charles C. Richards, who was on the Sunday School board in Weber Stake, who as a graduate from law school, accompanied his father, Elder Franklin D. Richards, of the Council of the Twelve, and they called upon David Whitmer. I give you his words:

"When Father explained to him the object of our visit, he received us very cordially. He was, apparently, sound and well-preserved physically, and in excellent spirits. He was alert, mentally, and possessed a wonderful recollection of the sacred events in regard to which we were interviewing him. Mr. Whitmer was then eighty years of age; my father was sixteen years younger; and I was a youngster of twenty-five. My father did most of the visiting with Mr. Whitmer, while I sat quietly listening to them discuss the important events that had transpired. I said that we would appreciate being told, if Mr. Whitmer felt like telling us, some of the incidents connected with the vision he had at the time the plates were shown to him and to the other (Continued on page 855)



YOUR QUESTION

ANSWERED BY JOSEPH FIELDING SMITH
PRESIDENT, COUNCIL OF THE TWELVE

THIS LIFE

QUESTION: *"In Alma 34:31-34, we find the following:*

"Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world."

"We have been discussing this statement, and we wonder how it can be reconciled with the doctrine of salvation for the dead? It appears that those who have failed in this life are thus barred from any hope of salvation in the life to come. Why then, do we do temple work for the dead?"

ANSWER: This question presents a good illustration of the frequent difficulty into which so many fall

when they have not carefully considered all the factors belonging to a subject. In the first place these people in the land of Antionum, known as Zoramites, had formerly been members of the Church and were dissenters from the Nephites. Amulek's remarks were intended as a plea for them to return to the Church and observe its covenants. He called their attention to the "many witnesses" that they had received and to forsake their evil ways before it was too late. They had departed from the commandments of the Lord and had violated his statutes, which they formerly believed, for a false system which denied the atonement of Jesus Christ. Therefore, the words of Amulek were timely. There was still hope for them if they would repent and turn back to the true faith and follow our Redeemer.

A word here in relation to those who are worthy to receive the blessings of the gospel but who died without the privilege, is necessary. Through the mercies of our Eternal Father and his Son Jesus Christ, it is decreed that every soul may have the privilege of hearing and embracing the truth. This is one of the glorious principles of the gospel, and one which the religious world has ignored. In giving his preface to the Doctrine and Covenants, the Lord said:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed."¹

¹D&C 1:1-3.

IS THE TIME FOR MEN TO PREPARE TO MEET GOD

Therefore the promise is unto all who repent whether living or dead, that they shall not be deprived of the opportunity of hearing and accepting the truth. Therefore there must be a time for teaching the dead who died without the privilege of hearing and receiving the gospel when they were on the earth. This wonderful doctrine was revealed to the Prophet Joseph Smith, and he was given the divine authority to have the ordinances performed for the dead in the temples built for that purpose. This is a just principle filled with the spirit of mercy, love, and justice.

That every soul shall have his chance is one of the greatest principles of the gospel. It is merciful and it is just, but these Zoramites could not see it because they had rebelled against the truth and had turned to the worship of false gods and thus had placed themselves on the border where there would be no hope if they continued in their evil course. So we see that there is no conflict between Amulek's teachings and the doctrine of the loss of salvation for the dead who turn away in this life and place themselves beyond hope of their redemption. This condition which the Zoramites were in is in conformity to the condition of the apostates which Peter and Paul mention in their epistles as follows:

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them."²

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame."³

The Lord has not consigned all those who have rejected or may yet reject the gospel to the torments of the damned. He has decreed that every soul may have the opportunity of salvation in his kingdom if they will repent and keep his commandments. This applies as herein stated to all who died without any opportunity to repent and accept the gospel. According to that which is written, many of the honorable men who, when living, rejected the message of salvation who later in the world of spirits repented, will receive some degree of salvation. Of these the Lord has said:

"And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

"Who received not the testimony of Jesus in the flesh, but afterwards received it.

"These are they who are honorable men of the earth, who were blinded by the craftiness of men.

"These are they who receive of his glory, but not of his fulness.

"These are they who receive of the presence of the Son, but not of the fulness of the Father.

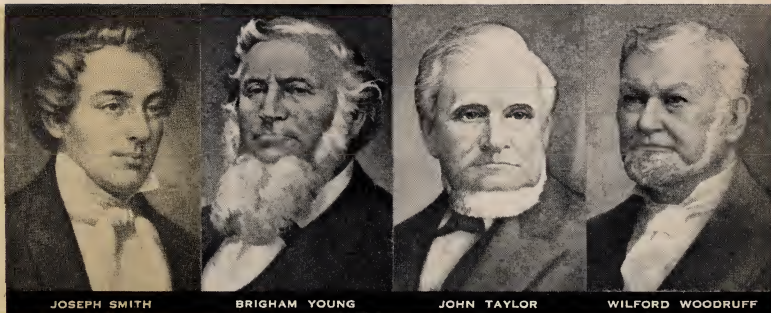
"Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun."⁴

²Hebrews 6:4-6.
³D&C 76:73-78.

²2 Peter 2:21.



PROPHETS OF GOD BEAR



■ These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

—THE PROPHET JOSEPH SMITH

The Wentworth Letter, DHC 4:537

■ There is not another nation under heaven, in whose midst the Book of Mormon could have been brought forth. The Lord has been operating for centuries to prepare the way for the coming forth of the contents of that book from the bowels of the earth, to be published to the world, to show to the inhabitants thereof that he still lives, and that he will, in the latter days, gather his elect from the four corners of the earth.

—BRIGHAM YOUNG

J D 11:17

■ The gospel in the Book of Mormon and the gospel in the Bible both agree; the doctrines in both books

are one. The historical part differs only: the one gives the history of an Asiatic, the other of an American people.

—JOHN TAYLOR

J D 5:240

■ On my way [to my first Mormon meeting] I prayed most sincerely that the Lord would give me his Spirit, and that if these men were the servants of God I might know it, and that my heart might be prepared to receive the divine message they had to deliver.

The spirit of God rested mightily upon [Elder Zera Pulsipher], and he bore a strong testimony of the divine authenticity of the Book of Mormon and of the mission of the Prophet Joseph Smith. I believed all that he said. The spirit bore witness of its truth.

• • • • •

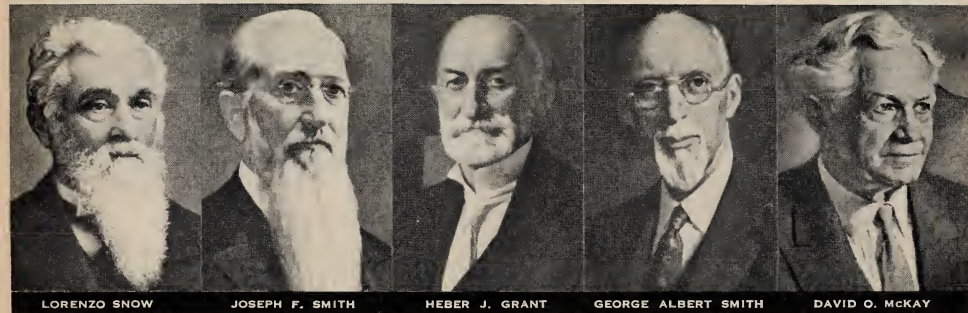
The Bible, the Book of Mormon, the book of Doctrine and Covenants contain the words of eternal life unto this generation.

—WILFORD WOODRUFF

Cowley, *Life of Wilford Woodruff*, p. 32; J D 22:335

■ When the Church was established among the Nephites . . . [the United Order] was preached by them and practised nearly two hundred years, resulting in peace, union, great prosperity, and miraculous blessings, greater than were ever experienced by any people of whom we have record. The most remarkable miracles were constantly wrought among them; their sick were healed, and in some instances their dead restored to life; these extraordinary manifestations of the approbation of God continued so long as they remained one

TESTIMONIES OF THE SACRED RECORD



in their temporal interest or were controlled in their financial matters according to the Order of Enoch.

—LORENZO SNOW

J D 16:274

■ It is one of the greatest puzzles to scientists that they are discovering in the path of ancient civilization of this continent evidences and proof of the divinity of the Book of Mormon, that they cannot dispute or gainsay.

• • • • •

The Book of Mormon [is] a book of scripture that was translated by the gift and power of God, for the voice of God declared to the three witnesses that it had been translated by the gift and power of God and that it was true.

—JOSEPH F. SMITH

J D October 26, 1867

■ I read the Book of Mormon through prayerfully, as a young man in my teens, and I became absolutely converted that it is exactly what it purports to be, namely, a record of the hand-dealings of God with many peoples that had located on the American continents before Columbus discovered America.

• • • • •

The Book of Mormon is the great, the grand, the most wonderful missionary that we have.

—HEBER J. GRANT

I E 39:660; C R April 1937

■ In the Book of Mormon, “The American volume of scripture,” the Lord has given to us information pertaining to this land upon which we dwell and called it a land favored above all other lands. I recommend that not only you Latter-day Saints read the Book of Mormon, but that our Father’s other children read it. They will find that it contains, in addition to what the Bible has said about the world, what the Lord has said about this Western Hemisphere—that this should be a land of liberty unto the Gentiles and that no king should dwell upon this land, but that he, the God of heaven, would be our King and would fortify this land against all the nations, that this should be a land of peace and happiness, on condition that we would honor the God of this earth, the Father of us all. The factor controlling the promise is that we must keep the commandments of our Heavenly Father or it cannot be realized.

—GEORGE ALBERT SMITH

C R October 1940

■ I testify to you that the Book of Mormon is truly the Word of God, that communication between earth and heaven has been opened up again, and that the true way of the Lord has been revealed to men on earth, showing the means by which all needful knowledge and blessings may be received by every true believer in Christ.

—PRESIDENT DAVID O. MCKAY

Instructor, Oct. 1952



THE FORMATION OF THE BOOK OF MORMON PLATES

BY ELDIN RICKS

ASSISTANT PROFESSOR OF RELIGION
BRIGHAM YOUNG UNIVERSITY

The fourth century A.D. was a century of crisis in ancient America. It was a century of conflict between the Nephites and Lamanites, two rival factions that had inhabited the western world for nearly a thousand years. During this tumultuous period a Nephite prophet named Mormon became custodian of a certain great record inscribed on sheets of metal that had been handed down by his ancestors from their beginnings as a nation. We refer to this second record as the large plates of Nephi.

At the end of the large plates of Nephi, Mormon engraved the history of his times, a history that turned out to be the tragic tale of his nation's downfall. When he was finished, the large plates of Nephi included the books of Lehi, Mosiah, Alma, Helaman, 3 Nephi, 4 Nephi, and Mormon. Altogether they spanned Nephite history from about 600 B.C. to 385 A.D.

The book of Lehi section of the plates deserves special consideration. In Joseph Smith's preface to the 1830 edition of the Book of Mormon he explains the loss of the first 116 manuscript pages of his translation and identifies the lost part as an abridgment of the book of Lehi. In the Doctrine and Covenants, section 10, verse 41, we learn, in addition, that this missing portion extended to the reign of King Benjamin. It may then be said that the book of Lehi covered Nephite history from the time of Lehi, who left Jerusalem about 600 B.C., to the opening of the book of Mosiah, which, for practical purposes, was 130 B.C.

It is noteworthy that during the early part of Nephite history, which means during the book of Lehi period, the large plates of Nephi formed a political and civil history, "... an account of the reign of the kings, and the wars and contentions ... of the nation. (1 Nephi 9:4.) In time, however, the secular character

MORMON'S ABRIDGMENT

THE SMALL PLATES OF NEPHI

THE PLATES OF MORMON

THE SEALED PLATES

of the record was altered to include religious history also. The point we wish to stress is that, whereas the book of Lehi portion of the large plates of Nephi was mainly a secular history, the rest of the record was religious as well as secular. This fact assumes importance later in our story.

The Plates of Mormon—a Digest of the Large Plates of Nephi

At or near the close of his literary efforts on the large plates of Nephi, Mormon received the inspiration to write a small digest of the entire record. For this purpose he formed a separate metal volume. On these plates, which we call the Plates of Mormon, he carefully engraved, in his own words and style of writing, a summary of the entire history of his ancestors. He even summarized the history of his own generation that he had personally inscribed at the end of the large plates of Nephi. (Mormon 2:18; 5:9.)

In a later period Joseph Smith was to receive and translate the Plates of Mormon—the abridgment of the large plates of Nephi—but not the original large plates of Nephi.

The Book of Lehi and the Small Plates of Nephi

Mormon's purpose in writing a synopsis of his ancestors' great history was, in the words of his son Moroni, "to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations." (Book of Mormon title page.) In view of such a lofty religious goal we are not surprised to find that his abridgment (that is, the part that we have in translated form) abounds in prophecies, missionary experiences, doctrinal discourses, and miraculous happenings. Even the fascinating stories of war, political upheaval, and such that he selected to condense and pass on to us carry some faith- (Continued on page 852)

A condensation of the *Story of the Formation of the Book of Mormon Plates*, an illustrated booklet by the author. Available at Extension Publications, Brigham Young University, Provo, Utah, and all Church bookstores.

PORTION EXTRACTED FOR PUBLICATION

THE WRITINGS
OF NINE MEN

MORMON'S APPENDAGE

THE WRITINGS
OF MORMON

THE WRITINGS
OF MORONI

TITLE PAGE: FROM THE WRITINGS OF MORONI

1 NEPHI	JACOB	JAROM
2 NEPHI	ENOS	OMNI

WORDS OF MORMON

BOOK OF MOSIAH
BOOK OF ALMA
BOOK OF HELAMAN
BOOK OF (3) NEPHI
BOOK OF (4) NEPHI
BOOK OF MORMON (CHAPTERS 1-7)

BOOK OF MORMON (CHAPTERS 8-9)
BOOK OF ETHER (MORONI'S ABRIDGMENT)
BOOK OF MORONI

TITLE PAGE (SUMMARY STATEMENT)



When I sit in fast meeting and listen to people bear their testimonies, I often wonder just how they came by their soul-supporting convictions. I wonder this because I know how I came by mine—particularly my testimony of the authenticity of the Book of Mormon. I am a writer, and the more I write the more I realize that the most competent writer would fail at writing a book like that.

Shortly after my first book was published a woman called on me and asked me to write a book about her son's experiences during World War II. The son would lend me his diary and cut me in on the profits. The offer was ridiculous, but what made me really furious was her statement: "I'd write the book myself if only I had time to sit down."

She thought that all there was to writing a book was to insert a sheet of paper in the typewriter and run it through—much as a housewife might run clothes through an old-fashioned wringer. I have since regretted my sharp response because I have found out—several books later—that most people do not understand the writing process.

Perhaps you will gain an added appreciation for the Book of Mormon if you are acquainted with that process. Perhaps you would like to watch a writer "deliver" a much less complex book.

Preparation for a writing career

When I registered at Brigham Young University as an undergraduate student, I had already done some writing for publication. The late beloved Harrison R. Merrill listened while I explained my career dreams. He advised me to write continuously, always trying to improve my style and increase my facility. Then he gave me a bit of advice I've passed on to hundreds of other would-be-writers. "What most writers need is something to write about and the perception to recognize story material when they find it." He suggested that I major in a social science, hence I selected history.

I had grown up steeped in the history of our people. My father was the youngest son in a large family which had helped to make Utah history. His older sister, my Aunt Minerva Ray, was a wonderful storyteller, and the incidents she related were of her childhood and early womanhood. Frequently my father's mother spent a month or two with us and we children begged, "Tell us about the olden days, Grandma." She would tell us about early days in Michigan, about crossing the plains, about Coalville, Cove Fort, and Fillmore in pioneer days.

When I took my M.Sc. at the "Y" my special interest was Great Basin history. It was some time later that I wrote my first Mormon novel.

A writer Looks at the Book of Mormon

BY HELEN HINCKLEY JONES



It might seem that my early absorption of pioneer stories, plus my study at the "Y" would be adequate preparation for writing a book. This is not true, however. People's memories, while they give special color to events, are not always accurate. Even the best college courses cannot give the definitive detail necessary for the support of a historical novel.

Research

Research, which means exactly what it says: re-search, is the basis for all worthwhile historical writing, both fiction and non-fiction.

There are several steps in researching a subject. First the writer reads encyclopedias and history books. He may read biographies and fiction, too. These books give him the "feel" of the times and general information. Next he tries to find original sources, which for the study of pioneer Utah are plentiful.

These are found in special libraries and archives or borrowed from people who have treasured precious family documents.

As the writer reads he takes complete notes, organizing them according to some system of his own, but always making sure that he knows the book, the page, and the library, so he can find the material again.

How careful one must be in doing research can be illustrated by one of my own errors. Desiring to give Ogden some real similarity to the actual pioneer town, I put actual people in minor roles in my novel *The Mountains Are Mine*. I was told by one man that he couldn't trust anything in the book because his grandfather had just one eye, and I had given him two!

Research continues as long as the book is in progress. The author will be looking for facts to fill in certain "soft" spots until the typescript is delivered to the publisher.

No matter what historical field I have chosen I have had to undertake a huge amount of research. I have written on the Children's Crusade, on Columbus, on medieval Germany, and on Persia. In the two books about Persia I supplemented historical research with interviews with the central character of the story. Talking with Najmeh did not release me from reading every book, every report, every article that was available.

Now consider for a minute what research facilities were available to Joseph Smith. In order to research the Book of Mormon he would need to study the geography, the flora and fauna of two continents; to chart the ocean currents and know the nature of the winds, and in addition to study a civilization which has only recently been partially uncovered by archaeologists.

It would have been impossible for Joseph Smith to discover all of the varied materials of the Book of Mormon if he had had years for study and the best facilities—if he had been forced to discover them in the way I find my facts.

Characterization

When my research is well under way, I begin to build my characters. This is a complex problem. The Greeks said that everybody has at least one "tragic flaw." Achilles' heel is an allegory that explains this theory. Characters are not puppets for the author.

They do the things they do because of what they are and because they are motivated by certain basic urges. The wrong that a man does, the failures that come to him are due to his weaknesses; his successes are due to his strengths. When a writer conceives a character, he creates a man or woman who will react inevitably in a way that will illustrate the author's philosophy. The writer cannot use just any man. Hyrum Lucas in *The Mountains Are Mine*, loved the feeling of power. He welcomed responsibility and danger because these fed his need. He was exactly the man to become a captain on the journey across the plains. He was exactly the man who would find it impossible to settle down as a carpenter in a quiet little community.

Most writers build fewer than a dozen three-dimensional characters for a book. Notable exceptions are Dickens and Tolstoi. It is hard work to build even a small cast of characters. I build my people a little at a time and really live with them. I think day and night about what my hero, Branch Berkov, would do in a given situation, how my heroine, Essie, would react to the different disciplines of her life.

Consider the characters in the Book of Mormon. Perhaps you can name almost a hundred. If you open the book anywhere, you will discover that the men seem real and alive. There are more three-dimensional characters in the Book of Mormon than most writers can create in a long writing career. There are few women in the book; none of note. Had Joseph Smith written the book on the pattern of the Bible as some think, surely there would have been Esthers and Jezebels and Mary Magdalenes.

Form

Perhaps the most technical thing about writing a book is planning the architecture of the whole thing. A short story has what writers call "outside limits." Most short story writers know when they conceive a story what pattern they will follow in its development. Novels, histories, long biographies, chronicles, all have more complex structure. Komroff's novel *Coronet* is thought by many students to be one of the most perfectly organized novels of our time.

You might read it and compare it with the Book of Mormon from the standpoint of complexity. *Coronet* takes a coronet and a whip from the Middle Ages,

when the Italian cities were independent states, down to the twentieth century. The Book of Mormon covers a longer period and includes the history of three peoples. A modern scholar writing the Book of Mormon would not arrange it as it is arranged. The history of the book accounts for the arrangement, and Joseph Smith at twenty-three years could hardly have carried this complex pattern in his head.

The actual writing

For a long time every author goes around half in this world, half out, while the characters take shape in his mind, while the imaginary settings grow into real places, while the deeper meaning of the story becomes clothed in incident, while the architecture of the book is being planned. At last he is ready to write.

This may seem like a long process. It is. Erle Stanley Gardner can turn out a Perry Mason story in a week end because all of the preliminary work had been done at the beginning of the series. These are books, too, which depend upon a "gimmick" and should not be confused with the so-called "literary" book.

Every writer has his own way of going about his work. Thomas Wolfe, who was a very large man, liked to write standing up, his pencil pad on the top of a refrigerator. Thomas Mann set down five hundred perfect words a day. My method is to write directly on the typewriter as fast as my fingers can tap out the words, counting on numerous revisions to bring the work to some degree of literary excellence.

In *Reveille for a Persian Village* I planned to cover the happenings of a month in each chapter. I thought that to show the passing of time I would begin each chapter with a descriptive paragraph. These opening paragraphs are deceptively simple. One of them was rewritten twenty-seven times before it said just what I wanted it to say in a correctly cadenced way.

Each day when I start my writing, I retype a little of the work I did the day before in order to make the style continuous, otherwise there would be a definite break between the work of different days. Sometimes typing a paragraph or a page is not enough to set me going, and I have to read aloud to get the "swing" of what has been written before. Especially is this true when I pick up my work after a week's lapse of time. Called away from the typewriter for even a

minute I need to reread the last few sentences.

Most authors work back and forth in a book. I get halfway over in a book and discover that I need a bowery. I have to go back to chapter three and build it. Or I need a slightly different complex of characteristics in one of my characters, and I have to rewrite a section or several sections to make the necessary change. When I sold *The Mountains Are Mine*, it had a tragic ending. Milly had divorced Hyrum and faced the world alone. The editor wanted her to have some man to turn to. Abel was the man. I knew that. But I had already married Abel to Milly's sister, Ellen. I had to go back and unmarry Abel and Ellen and create another man for Ellen to marry. This took a rewriting of seven chapters. In *Reveille for a Persian Village* I married Najmeh to Abulhassan without any courtship. I had to rewrite all but the first chapter to provide the courtship. This going back and forth inside the book while the writing is in progress is absolutely essential to most writers.

But consider the Book of Mormon. The Prophet Joseph on his side of the curtain didn't say, "Will you read me the last paragraph you put down yesterday, Brother Cowdery?" He didn't say, "Turn back to Second Nephi; I need to add something."

The Prophet Joseph was *reading* the Book of Mormon, not writing it.

Style

Every writer has a style of writing just as he has his own fingerprints. Style differs from fingerprints, though, in that it grows, develops, changes. At the beginning of a writer's career his style may be partially borrowed from other writers. As he learns to know himself and have confidence in himself, his style becomes something that is really his own. As a young writer I admired a bold, terse style and tried to copy it. I had to come to realize that as a simple person, naive, unsophisticated, innocent, my writing style needs to mirror these characteristics.

The writing that is least individual from a stylistic standpoint is the newspaper story or the encyclopedia report. Here brevity, clarity, and accuracy are sought after. I am sure that you have noticed that although much of the Book of Mormon is reportorial in nature there is still a variety in the style. King Benjamin does not speak like (Continued on page 834)

[illegible]

ORIGINAL MANUSCRIPTS

more came and partake of the fruit and
 I mine eyes toward the head of the river
 I might see them and it came to pass
 them but they would not come in to
 take of the fruit and I beheld a road
 extended along the bank of the river
 the tree by which I stood and I also be-
 and narrow path which came along
 of iron even to the tree by which I stood
 led by the head of the fountain into a
 ccious field as if it had been a world
 numberless concourse of people many ex-
 ering farward that they might obtain
 which led into the tree by which I stood
 # 1 2 3 4 5 6 7 8 9 10

One of the little-known but extremely fascinating stories of Church history concerns the original manuscript of the Book of Mormon. Actually, Oliver Cowdery recopied the manuscript before anything was given to the printer. The Prophet's mother recorded:

"Joseph secured the copyright [of the Book of Mormon] and before he returned to Pennsylvania, . . . he received a commandment, which was in substance as follows:

"First, that Oliver Cowdery should transcribe the whole manuscript. Second, that he should take but one copy at a time to the [printing] office, so that if one copy should get destroyed, there would still be a copy remaining. Third, that in going to and from the office, he should always have a guard to attend him, for the purpose of protecting the manuscript. Fourth, that a guard should be kept constantly on the watch, both night and day, about the house, to protect the manuscript from malicious persons. . . . All these things were strictly attended to, as the Lord commanded Joseph." (Lucy Mack Smith, *History of Joseph Smith*, 1945 ed., p. 157.)

After the Book of Mormon came from the press in March 1830, what happened to these two manuscripts? Briefly, let us try to trace them to the present day.

After it had served its purpose, the printer's manuscript was evidently returned and Oliver Cowdery took possession of it, while the original manuscript remained in the possession of the Prophet. On October 2, 1841 in the presence of a number of elders, Joseph Smith deposited the original copy in the cornerstone of the Nauvoo House.

Elder Warren Foote, who later came with the Saints to Utah, made this entry in his journal:

"I was standing very near the cornerstone, when Joseph Smith came up with the manuscript of the Book of Mormon and said he wanted to put that in there. . . . It appeared to be written on foolscap paper, and was about three inches in thickness." (B. H. Roberts, *A Comprehensive History of the Church*, vol. 1:159.)

On October 12, 1878, Elder Joseph F. Smith, then a member of the Council of the Twelve, later President of the Church, received a communication from Frederick Kesler, Sr., bishop of the Sixteenth Ward in Salt Lake City, in which he testified that he saw the Prophet Joseph Smith, Jun., place the Book of Mormon manuscript in the southeast corner of the Nauvoo House. "I stood within eight or ten feet of him," he wrote, "heard and saw what he said and did, on that important occasion, which I freely testify to all the world." (*Deseret Evening News*, December 23, 1899.)

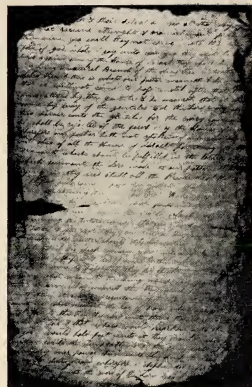
In the unfortunate times following the martyrdom of the Prophet, June 27, 1844, many members of the Church were not sure which way to turn. Some did not follow the leadership of Brigham Young. Ebenezer Robinson, one of these, was a valued printer and writer while a member of the Church, and he followed that vocation throughout the remainder of his life. In August 1890, in a small monthly magazine, titled *The Return*, published by him at Davis City, Iowa, we find this information of that period in Nauvoo. He relates:

"After the brethren had assembled at the southeast corner of the foundation [of the Nauvoo House] where the cornerstone was laid, President Joseph Smith said, 'Wait, brethren, I have a document that I wish to put in that stone,' and started for his house which was only a few rods away, across Main Street. I went with him in the house, and also one or two other brethren.

"He got a manuscript copy of the Book of Mormon and brought it into the room where we were standing and said, 'I will examine to see if it is all here,' and as he did so I stood near him at his left side and saw distinctly the writings as he turned up the pages until he hastily went through the book and satisfied himself that it was all there. . . .


"It was written on foolscap paper, and formed a package, as the sheets lay flat, of about two or two and a half inches thick, I should judge. It was written mostly in Oliver Cowdery's handwriting, with which I was intimately acquainted, having set many pages of type from his handwriting in the Church Printing Office at Kirtland, Ohio. Some parts of it were written in other handwriting.

"He took the manuscript and deposited it in the cornerstone of the Nauvoo House, together with other papers and things, including different pieces of United States coin. I put in some copies of the *Times and Seasons*; all were carefully encased in sheet (Continued on page 826)



Opposite: 1 Nephi 8:11-27 on a page from the original manuscript of the Book of Mormon. The enlargements are also from this page.

Above: Typical of some of the age-and-weather damaged pages from the original manuscript. This page is identified as 1 Nephi 15:15-25.



CONDUCTED BY THE
UNIFIED CHURCH SCHOOL SYSTEM

THE BOOK OF
MORMON

HOW TO TEACH

BY WILLIAM
E. BERRETT

THE BOOK OF MORMON

Teaching the Book of Mormon is one of the most rewarding of teaching experiences. This is true because generally speaking the reward to a teacher is linked to the effect his teaching has upon his pupil, and the Book of Mormon properly taught has the power to change the whole life of one who studies it. It is the most important book to appear in American times, and it is destined, as was predicted by its translator, Joseph Smith, to divide the world into two camps.

Henry Wallace, one time Secretary of Agriculture, himself a non-Mormon, once said of it, "Of all the American religious books of the nineteenth century, it seems probable The Book of Mormon was the most powerful. It reached perhaps only one percent of the people of the United States, but it affected this one percent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution in opening up one of our great frontiers."¹

Indeed, the reading of it has not only affected the history of western America but has also affected its readers so powerfully as to cause them to give up their homes, families, and national allegiance, and to migrate halfway round the world where necessary to be able to affiliate with others similarly affected.

The teacher of the Book of Mormon thus has in his hands a powerful book, and he would do well to warn his students in the beginning that this book may change their lives, their hopes, and their aspirations. Indeed he should warn them that this book will convince them that Jesus of Nazareth was and is the Christ, the Redeemer of Mankind, that he lives and that we too will live again. For this is the objective of the author and should be the principal objective of one who teaches this book.

It is quite obvious that a teacher of the Book of Mormon will fail to achieve what its chief author, Mormon, meant the Book of Mormon to achieve unless the teacher has a divine objective and approaches his subject with an enthusiasm which can only come from a firm conviction of the truth of the record.

The teacher of the Book of Mormon will be most successful if he does four things:

*First: Keeps constantly in mind that the purpose of the book is to convince the reader "that Jesus is the Christ, the Son of the living God, manifesting himself unto all nations. . . ."*²

The objective of each lesson then, should have some relationship to this over-all purpose. The teacher will find in doing this that the objective comes easily and need not be forced.

¹The United States Secretary of Agriculture, address before the New York Times National Book Fair, Nov., 1937.

²Preface, Book of Mormon, title page.

The Book of Mormon is not a book on the geography of early America, and the teacher who is forever concerned with geographical questions will find the references too few and entirely inadequate for map-making. Further, he is apt to mislead the students because no two Book of Mormon geographers seem to reach the same conclusions as to the location of particular places, peoples, and events. No proposed map of the Book of Mormon has been or probably could be accepted by the Church as being authentic.

As it is impossible, at this time, to locate the civilizations referred to in the Book of Mormon, the use of archaeological findings in the Americas should be used cautiously regarding the establishment of the claim of the Book of Mormon that ancient civilization comparable to those in the Old World did exist in the Americas at the times required by the Book of Mormon account.

The use of archaeological findings at best but arouses interest in the Book of Mormon. A testimony concerning the truth of the doctrines contained therein must remain a matter of the Spirit, and the reader who wishes to know of the truth must forever turn to the formula so clearly set forth by Moroni: to study and ponder the contents of the book and then pray to God in faith for a revelation concerning the truth thereof.³ The teacher should already have applied that formula, so that he can present the contents of the book without doubt in his own mind and without conveying any shadow of doubt to his student—for the gift of discernment in the youth of the Church is everywhere manifest, and students discover hypocrisy in its earliest manifestations.

The Book of Mormon was not written to portray the nature of early American industry, commerce, art, law, or medicine, and while occasional statements are illuminating and suggestive, they are insufficient for discussion concerning those fields. Hence, the book is disappointing to those whose objectives are other

than those proclaimed in the preface.

Second: Realizes that he is aided in teaching the principles of the gospel taught by the book by a stirring and graphic account of how those principles affected individuals and nations.

Histories generally relate chronologically the events of the times and nations concerned with little reference to primary causes which led to the rise and fall of nations. But in the Book of Mormon we have authors who largely ignore history, giving but a brief running outline, and devote themselves to a treatment of principles and their effect on persons and nations. And here we have a book unique among books. Here are portrayed the rise and fall of two nations, in each instance isolated from the rest of the world where causes and effects can be isolated from those intertwining factors which so confuse the historians of other peoples. Here are portrayed the great experiments in national life, and from a study of them the student should emerge with indisputable evidence of the relationship of beliefs and principles to individual and national welfare. The teacher should become aware of these great teachings of the Book of Mormon and not become enmeshed in having students trace genealogies, memorize names and places, and devise charts and graphs.

In this book we see faith and repentance in operation. We see the value of baptism and the influence of the Holy Ghost. We see what faith in Christ or loss of faith does to individuals and nations—and in the seeing, the principles cease to be abstract but take on substance and meaning for all generations. This is what the youth and the adult need. When we teach faith in God as an abstract principle, the students ask "So what?" The Book of Mormon gives the answer. The Nephites and Lamanites shared the same social, racial, and ethical background. They lived in comparable physical surroundings. The only variable is a spiritual variable—the difference in belief regarding God and the gospel of (Continued on page 856)

³Moroni 10:3-5.



STRANGER IN THE LAND

Dan Wells had brought his bride to their first home—a desert waste—to a tiny stone hut without lights or running water. “I want you to love it as I do,” he had said. Neva, a coddled girl, raised on the Wilmette estate, felt alone in a land of strange-speaking creatures, jealous of the stone-faced Navajo woman, Florence Nez, and the bond between her and Dan.

Dan unloaded the car, silently curbing his impatience.

Neva’s anger heightened with each new irritation. She complained about the barren rooms, drably smeared with white clay, the hard handmade benches, the narrow bed scooped out in the middle and lumpy all over. And the charred ancient stove was completely impossible.

“How could you do this to me,” Neva’s green eyes leaped with fire, “to bring me out in this no man’s land? With all the cities back in civilization, you had to choose this!”

BY JOAN TINGEY ESSIG

"Neva," he spoke with control, "you knew my plans when we started going together. I tried to tell you what it would be like. After all, it's only temporary, please try to make the best of it." Dan's patience was waning.

"There is no best here," she countered scornfully. "I'm sorry, Neva, but if you won't try, there's nothing I can do. I'm going to the hospital. That will give us both some time to cool off." He spoke firmly but did not raise his voice; he never did, a habit of emotional control gleaned from the *Dineh*. "In the morning we'll drive back to town and put you on the first train to Wilmette. I'm sure your folks will be glad to have you back, at least until our quarters are finished. He walked heavily out of the door and drove off.

"All right, Dan Wells, if these Indians are more important to you than I am—" But only the wind heard, as it swirled sand through the opened door against the intruder.

She rummaged through her suitcase, changing to comfortable slippers, brown tapered capris, and a cool sun-yellow blouse. In readiness for the trip tomorrow she took out a flowered, sheer nylon dress, badly wrinkled after four days in a suitcase. She pulled out her traveling iron, then thrust it back with a disgusted click of her tongue. She couldn't even iron in this place. With safety pins she hung the dress outside on the clothesline, in hopes the hot wind might blow away the wrinkles.

There was nothing else to do, even if she had been in a mood to do it. Petulantly she lay down on the bed, sliding into the sagging middle. Despite the lumps, the heat and headache, she quickly fell asleep.

When she awoke, her headache was gone. Gone also was the sunlight. She squinted at her watch, it was still mid-afternoon. The single, crooked window revealed nothing but thick red dust churned by a raging wind.

"My dress!" she gasped, dashing through the house and out the door, sand pelting her face, stinging her eyes. She groped around the house, peering for the clothesline through slitted eyes, angry at Dan, angry at the elements that ravaged the land. The dress snapped in the wind as she tugged at the snarled pins, finally extricating them, but not without damage to

the dress. She gave it an angry shake. At that precise moment a strong gust of wind whipped the dress from her hands and sent it skidding across the sand. Neva stumbled after it. It leaped, whirling into the air, then crumpled to the ground; Neva, arms, outstretched, lunged for it, landing on her stomach, clutching only gritty handfuls of sand. The taunting wind had snatched the dress and hurled it out of sight. Thoroughly miserable she drew herself up, covering her eyes with her hands and peering between her fingers.

The dress was gone. The important thing was to make her way back to the house. As humble as it was—at least it was shelter. She was surprised to see a rounded outline a few yards away—the Nezes' hogan. She groped her way to it, circling the hogan to its doorway. The house should lie directly in front. Sure enough, she could just barely make out a massive square shape rising out of the fury.

Above the wind, she could hear the frightened bleating of the sheep in the nearby corral. Peering in that direction she caught a brief glimpse of orange and green, conspicuous in the reddish blur that made up the seeable world. She moved toward it. Huddled against the posts was a Navajo woman, her face hidden in her full orange skirt, sand thickly layered in her hair and the folds of her clothing. Neva dropped to her knees and uncovered the face; the two glistening brown eyes of Florence Nez blinked out at her. She quickly wiped her face with her skirt. Neva noticed streaks below the eyes where sand had touched moisture. Tears perhaps? But her face was impassive. Her tongue was as silent as her expression, offering no explanation for crouching against the corral mere yards from her own door, while the wind heaped sand upon her.

"Are you hurt?" Neva shouted against the wind.

Florence slowly shook her head, blinking against the swirling sand.

"Let me help you to your hogan." She pulled at the older woman's arm.

"No. I cannot go there." She patted Neva's hand in a gesture of thanks. "I wait here until the wind stops."

"It's only a little way—" Neva persisted.

"No, Mrs. Wells, I cannot go in. It is *Chindee*."

Neva looked puzzled.

"I was at the well with the sheep when the storm came. I hurried them back and went to look after Hosteen—he needs no more looking after. The hogan is *Chindee*."

Neva grasped for understanding. She recalled Dan using the word—yes, when his young friend was placed outside to die so the hogan would not become *Chindee*. Hosteen Nez must have died in the hogan, that was why she could not go in.

Pity flooded through Neva. Here was a woman, strange and unknown, but still a woman alone and in need. That was a comprehensible thing to Neva. Tears flooded Neva's half-closed eyes and were whisked off by the wind before they could dampen her cheeks. She still could have her husband, be with him, share his life. She had that choice. But for Florence Nez the choice was gone. Once, where there had been a family of three, there remained but one. She ached with loneliness for this woman, loneliness deepened by the moaning wind.

"Florence," she grasped the rough hand, "come to our house." Sensing her hesitation, Neva smiled. Florence rose with the agility and strength inherent to her race. Arm in arm they made their way to the house, firmly shutting out the elements.

"I'm terribly sorry about Hosteen. Dan will be also."

"It was to be. The doctors could do nothing more. Even the sing only eased his mind, but did not heal his body. Dan knew it would happen. I read it in his eyes." Her face softened, "Hosteen was glad to see Dan this once more. He thought much of him. Dan will be a good doctor for us. He loves our people, he speaks our tongue, and knows our hearts."

A pang of conscience sifted through Neva, would anyone ever speak so endearingly of her? She had always been a taker, never a giver. Dan was the opposite, a giver, not narrowly, but to everyone. Always, if she stayed with him, she would have to share his giving of himself. She could not imagine him otherwise. Perhaps she could return to him, some of what he gave to others, to help even the score.

"The wind has stopped," Florence opened the door, caressing with her eyes the serene red earth and blue

sky, glazed now with the gold of the late afternoon sun, holding close to her their unaltered beauty, unaltered even by the storm. So must she be. Both storms, that of the land, and her own were over now. There must remain peace. She felt a kinship to the land, its strength ebbed in her, revitalizing her, releasing her taut heart to serenity. She gazed at the silent young woman, seeing that her storm still raged, wishing to help but not knowing how to cross the deep arroya that separated them.

"It is time I go to my brother's hogan."

The voice startled Neva, reminding her that she was not alone. "To your brother's? Where does he live?"

The Navajo pointed with her chin, "The other side of the trading post."

"That's miles from here. You can't walk that far tonight. Wait till Dan comes, he'll take you. He'd insist on it."

"Yes—I know he would, that is how he is. But you are new married, I do not want to take his time from you."

Neva was amazed at the Navajo's perception. That she could have seen in those few moments in the hogan that she was jealous of Dan's time and interest in others, a thing she had been unable to see herself.

"Then I'll ride along, too," she rose and took Florence's browned hand in hers. "Please stay." Her voice was intense. The older woman hesitated, then yielded, and walked back to the bench.

"You have been very kind, Mrs. Wells; thank you for taking me in."

The dark eyes were soft, no reproach mirrored their depths, yet had she guessed Neva's inhospitality?

"There is something I must know." Neva floundered for the proper words. "Why, when you found Hosteen didn't you come here to your own house? You knew Dan was your friend." She searched Florence's face; the dark eyes looked unbending into hers.

"Yes, Dan is my friend. But you do not understand about the house. It is not mine now. When a man and woman marry, it is our way that the woman and her relatives build the house, and it is hers. This house was mine. I gave, not to Dan, to you. It is you to say who enters."

(Continued on page 830)



THE PROPHET WRITES

A LETTER



Editor of the Times and Seasons:

Sir:—Through the medium of your paper I wish to correct an error among men that profess to be learned, liberal and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth than be led astray by the vain pretensions of the self-wise.

The error I speak of is the definition of the word *Mormon*. It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of the Lord, translated the Book of Mormon. Let the language of the book speak for itself.

On the 523rd page of the fourth edition, it reads: "And now, behold we have written this record according to our knowledge in the characters which are called among us the Reformed Egyptian, being handed down and altered by us, according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that none

other people knoweth our language; therefore he hath prepared means for the interpretation thereof." [Mormon 9:32-34.]

Here, then, the subject is put to silence; for "none other people knoweth our language"; therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, "The world by wisdom knew not God"; [1 Cor. 1:21] so the world by speculation are destitute of revelation; and as God in his superior wisdom has always given his Saints, wherever he had any on the earth, the same spirit, and that spirit as John says, is the true spirit of prophecy, which is the testimony of Jesus. I may safely say that the word *Mormon* stands independent of the wisdom and learning of this generation. . . .

The word *Mormon*, means literally, more good.

Joseph Smith Jr.

Times and Seasons 4:194

D H C 5:399-400

May 1843



BIBLIOTHERAPY

BIBLIOTHERAPY

Rx

*more of the
medicine of the
scriptures —*

Rx

*the mind is most productive
when it is properly
nourished*

.....M.D.

Rx

*... a good dose
of inspiration
occasionally*

.....M.D.

■ The other day some psychologist friends of mine taught me the new word that serves as the title for this page. Don't try to look this word up in the dictionary as it may be some time before the dictionary catches up to my friends by finding out what it means. This nice big word *bibliotherapy* was compounded from some Greek words meaning "books" and "treatment." Briefly it denotes a self-improvement, remedy or cure brought about by reading good books, and what could be more important in our lives? Someone has said, "Books are among life's most precious possessions. They are the most remarkable creation of man. Nothing else that man builds ever lasts. Monuments fall; civilizations perish; but books continue. The perusal of a great book is as it were an interview with the noblest men of past ages who have written it."

Charles Kingsley once said: "There is nothing more wonderful than a book. It may be a message to us from the dead, from human souls we never saw, who lived perhaps thousands of miles away. And yet these little sheets of paper speak to us, arouse us, teach us, open our hearts, and in turn open their hearts to us like brothers. Without books, to the great majority, God is silent, justice is dormant, philosophy is lame."

John Milton said, "Books are not dead things but contain a certain potency of life in them as active as the soul whose progeny they are. They preserve as in a vial the purest efficacy of the living intellect that bred them." Then at the very center of our greatest literature we find the holy scriptures giving us the thoughts of God himself. But one of our greatest difficulties is that we don't always digest ideas very well, and of course if we don't understand the message, it doesn't matter very much how wonderful it may be. Someone said that it "isn't the water's fault if the swimmer can't swim." It might also be said that it "isn't the fault of the word of the Lord if we lose our blessings because we don't take the time to understand it."

The instrument by which we make great ideas available for our use is that wonder of wonders that we call the human mind. A prominent neurophysiologist recently said that it would be impossible to construct an elec-

tronic computer equivalent to the human brain for less than three billion dollars. But even so, who could endow an electronic computer with Edison's power of invention, or with Socrates' ability to reason, or with the insight and foresight of Jesus who took the ordinary things around him and translated them into motives and ideals of the greatest value. When Diogenes leaped from his bath and ran down the street crying "Eureka, eureka," it was because of the most thrilling of all human experiences, he was having an idea.

The mind is most productive when it is properly nourished and stimulated, and this is where bibliotherapy comes into the picture. For even the word of God himself doesn't do us very much good if we don't know what it says. To bring about our improvement these ideas must be put into effective operation. Even the Creator's three billion dollars' worth of equipment which we have possession of must be trained to translate good ideas into success and accomplishment. This is not always done as shown by the fact that many of us are still making about the same mistakes that have been made thousands of times before.

Woodrow Wilson touched on our problem when he said, "The greatest ability of the American people is their ability to resist instruction." I suppose most of us have our share of that unfortunate evidence of our own mistraining. Even the great books do not tell some of us as much as they do others. I suppose there are some people who could read the entire Holy Bible from cover to cover and throughout the entire process they themselves would remain unchanged. Thomas A. Edison elaborated on one facet of this weakness when he said, "There is no limit to which a man will not go to avoid thinking." Thinking is one of the hardest, most unpleasant things that some of us ever try to do, and yet Solomon said, "As he [a man] thinketh in his heart, so is he." Now, if we are what we think, and if we don't think, just where does that leave us? At least it indicates, whether we realize it or not, that we have a very important problem to be solved.

Some time ago a man was heard to say that in the last five years he had never read one single book.

What a tragedy this would have been even in the Dark Ages! But how much more unfortunate it is in our own age of wonders and enlightenment which we refer to as the "Dispensation of the Fulness of Times." Another man said that there were only two books in the world that had ever done him any good. One was his mother's cookbook and the other was his father's checkbook.

There are many important values in books other than these, and if we can get the ideas out of the books and in to us, we may cure this stifling indisposition pointed out by the Lord that many are "walking in darkness at noonday."

Someone has compared the problem of getting good ideas into our daily program with that experience had by Goliath. You remember that young David threw a rock at the giant, and after the whole thing was over someone said that such a thing had never entered Goliath's head before. It is our present most urgent need to get more things into our heads and our hearts, and our daily activities. We need to read more, think more, study more, understand more, believe more, and live more. To assist us in doing this is the function of bibliotherapy.

There is a physician in Birmingham, Alabama, who goes around writing prescriptions for sick people to be filled not at drugstores but at bookstores because he knows what all of us know, that most of the people who occupy sickbeds are there because of mental or emotional disturbances. Sins, guilt complexes, and our other wrong thinking and harmful activities produce poisons that make the body sick. As has been pointed out, one doesn't get stomach ulcers because of what he eats, he gets stomach ulcers because of what is eating him. And that is how we get many of our nervous problems, heart impairments, and other organic diseases.

Of course, one of the most important functions of bibliotherapy has to do with keeping the spirit from getting sick. Over the door of the library of the ancient city of Thebes an old Egyptian king inscribed these words, "Medicine for the Soul." What most of us need more than about anything else is a good dose of inspiration occasionally. And the most effective medicine to cure our world and each of its inhabitants would be a prescription from the word of the Lord, we need more of the medicine of the great scriptures.

We remember that part that bibliotherapy played in the success of Abraham Lincoln. We first see him lying before the open fire of his backwoods home reading *The Life of Washington* by W. R. Weems and the Holy Bible. Then we follow these influences as they lift him up to become one of the most noble men of the earth.

It is interesting to think of the millions of dollars that we are presently spending each year to send messages of various kinds out over the major radio networks. What are these messages about and how important are they in improving our lives? Someone once asked Lowell Thomas, the great radio commentator and broadcaster, what was the greatest message that he had ever had a part in broadcasting. Or, he asked, what was the greatest message that he could conceive, that could be broadcast to the people of the world? Mr. Thomas replied that the greatest message that he could conceive would be that God had again spoken to his people upon the earth.

The entire work of the Church revolves around this important fact: that in the early spring of 1820 in answer to a question which young Joseph Smith got from the Holy Bible, God not only spoke to his people upon the earth, but he also came in person in the most striking manifestation of which we have any record. Not only did he come in person, but he caused that the message should be written down for our benefit in three great volumes of new scripture, outlining in every detail the simple principles of his plan for human salvation.

Most of us over our lifetimes attend a great many conventions of one kind or another, and frequently when an important presentation is made, someone asks for a written copy in order to study it more closely and make sure that nothing will be missed. From this point of view, what a tremendous thing it is for us to have a word-for-word possession of the ideas that God thinks are important for us. These we may go over as many times as we choose, to memorize selected passages and make them a living part of our lives.

The fact that "no man can be saved in ignorance" gives this idea of bibliotherapy the greatest of significance. Emerson touched upon our problems when he said, "On the brink of the ocean of life and truth we are miserably dying. Sometimes we are furthest away when we are closest by." So frequently that is true. Think how near they were who lived contemporaneously with Jesus. Jesus lived among them. He walked down their streets. They knew of his miracles. They had the earlier scriptures foretelling his life. His saving precepts were easily available to them, and yet they were so far away. In their ignorance they condemned him to death, and then pronounced their own doom upon themselves by saying, "His blood be upon us and our children."

And so it has been. And so it may be with us. We are also so near. We have all of the scriptures that others possess. We have the judgment of time shining upon the life of Christ. The gospel has been restored in a fulness never before known to the world; we have the personal testimony of many wit-

nesses, both ancient and modern, and in addition we have these three great volumes of new scripture. But even so, if we do not understand the message, we like those who lived in the Meridian of Time, may be so far away.

Isn't it strange how interested we may become in Dead Sea Scrolls or other literature, the value of which is open to question, and yet pay so little attention to a great volume of holy scripture put into our hands by an angel of God? What could be more important than the idea of Mr. Thomas that the greatest of all messages would be that God had again spoken to man upon the earth. Yet what does it profit us if we do not venture to find out what he said?

It is reported that President J. Golden Kimball once asked those present at a stake conference how many would like to read the sealed portion of the Book of Mormon plates, and they all raised their hands. Then he asked how many had read that part of the record that was not sealed, and many of the hands went down.

In one of the most compelling commandments of our time the Lord has said, "Seek ye out of the best books words of wisdom," and one of the best of those "best books" is the Book of Mormon, "the American volume of scripture." The Lord himself gave it to us. The Prophet Joseph Smith said, "I told the brethren that the Book of Mormon was the most correct of any book on earth and the keystone of our religion, and that a man would get nearer to God by abiding by its precepts than by any other book." (DHC 4:461.)

The Book of Mormon may serve us as a passport to the celestial kingdom. The book itself states its purpose is that men may be persuaded that Jesus is the Christ, the Eternal Son of God. (See Mormon 5:14.)

Just think how it would change our world for good if everyone in the world knew, that above the dictators and above chance and circumstance, there is God to whom every human being must finally render an account of his life. It was foretold that the Book of Mormon would come in a day when many should doubt or actually disbelieve the Bible. It is one of the tragic characteristics of our time that even many ministers of religion have forsaken the Bible to teach their own philosophies.

Some time ago I was in one of the great cities of our country and went to hear one of the foremost ministers of the world speak. After the meeting was over I bought one of his books and read it very carefully coming home on the train. Three weeks later I was again in this city, and again I went to hear this man speak. After the meeting was over a large group of people lined up to shake his hand, and I got on the end of the line. After all of the

others had gone I introduced myself and told him how much I had enjoyed hearing him speak and reading his book. But he had said some things that I could not understand, and I would appreciate it if he would discuss them with me. He said that he would be very glad to do so.

I said, "In your book you have some phrases like these: send your roots down into God. I cannot understand that. In another place it says, immerse yourself in God. I cannot understand that. In another place it says, fill your mind with God. I cannot understand that. And I would appreciate it if you would explain to me your understanding of what God is?"

He said, "Very frankly, I don't know what God is, and I don't know of anyone who does know what God is." And then he said something very similar to what Mr. Thomas had said, that if someone could tell us what God is and what his ideas were, that would be the greatest knowledge that could ever come into the world.

Then I asked this man to give me his interpretation of the verse in Genesis that says that God created man in his own image. He said, "There is one thing of which I am reasonably certain in my own mind, and that is that God is not an anthropomorphic God." That is, he is not the God in whose image man was created.

Here is one of the most popular ministers in the world who doesn't know what God is, although that would seem to make salvation impossible as Jesus himself said, "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." (John 17:3.)

But this great minister not only doesn't know who God is, but he also doesn't understand the literal resurrection of the body nor the three degrees of glory; he doesn't believe in the pre-existence nor the eternity of the family relationship, nor the atonement, nor salvation for the dead. He doesn't know what officers should be in the Church, nor what the name of the Church should be. He doesn't even understand the simple doctrine of baptism, as he told me that I could come into his church with a letter of recommendation from my bishop or letters of reference from friends, or I could come in on my own certification of good character. He told me I could be baptized or not as I chose; and if I decided to be baptized, I could be sprinkled or immersed. The ordinance could be performed by my daughter or my wife or by anyone else of my choosing.

That is what he thinks, and yet almost the final word of Jesus before his ascension into heaven was, "He that believeth and (Continued on page 826)



CONVERSIONS THROUGH THE BOOK OF MORMON

WILFORD WOODRUFF

According to the custom of the Mormon elders then, as now, a meeting was appointed at the schoolhouse, and notices were circulated throughout the village. The story of this new experience is told by Wilford Woodruff in a simple and beautiful manner:

"Upon my arrival home my sister-in-law informed me of the meeting. I immediately turned out my horses and started for the schoolhouse without waiting for supper. On my way I prayed most sincerely that the Lord would give me his Spirit, and that if these men were the servants of God I might know it, and that my heart might be prepared to receive the divine message they had to deliver.

"When I reached the place of meeting, I found the house already packed. My brother Azmon was there before I arrived. He was equally eager to hear what these men had to say. I crowded my way through the assembly and seated myself upon one of the writing desks where I could see and hear everything that took place.

"Elder Pulsipher opened with prayer. He knelt down and asked

the Lord in the name of Jesus Christ for what he wanted. His manner of prayer and the influence which went with it impressed me greatly. The Spirit of the Lord rested upon me and bore witness that he was a servant of God. After singing, he preached to the people for an hour and a half. The Spirit of God rested mightily upon him, and he bore a strong testimony of the divine authenticity of the Book of Mormon and of the mission of the Prophet Joseph Smith. I believed all that he said. The Spirit bore witness of its truth. Elder Cheney then arose and added his testimony to the truth of the words of Elder Pulsipher.

"Liberty was then given by the elders to anyone in the congregation to arise and speak for or against what they had heard as they might choose. Almost instantly I found myself upon my feet. The Spirit of the Lord urged me to bear testimony to the truth of the message delivered by these elders. I exhorted my neighbors and friends not to oppose these men; for they were the true servants of God. They had preached to us that night the pure gospel of Jesus Christ. When I sat down, my brother Azmon arose and bore a similar testimony. He was followed by several others."

WILLARD RICHARDS

At the age of ten years he removed with his father's family to Richmond, Mass., where he witnessed several sectarian "revivals" and offered himself to the Congregational Church at that place at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, even to the belief that he had committed the unpardonable sin. But the total disregard of that church to his request for admission led him

to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong and that God had no church on the earth, but that he would soon have a church whose creed would be the truth, the whole truth, and nothing but the truth. From that time he kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views, until the summer of 1835, when, while in the practice of medicine, near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way. This was the first he had seen or heard of the Latter-day Saints, except the scurrilous records of the public prints which amounted to nothing more than that "a boy named Joe Smith, somewhere out West, had found a Gold Bible." He opened the book, without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared that, "God or the devil has had a hand in that book, for man never wrote it." He read it twice through in about ten days; and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, Ohio, seven hundred miles west, the nearest point he could hear of a Saint, and give the work a thorough investigation; firmly believing, that if the doctrine was true, God had some greater work for him to do than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was prevented from executing his design, until October, 1836, when he arrived at Kirtland, in company with his brother (Doctor Levi Richards, who attended him as physician), where he was most cordially and hospitably received and entertained by his cousin, Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation, until Dec. 31, 1836, when he was baptized by Brigham Young, at Kirtland. (*LDS Biographical Encyclopedia* by Andrew Jensen, Vol. I, p. 53-54.)

PARLEY P. PRATT Arriving at Rochester, I informed my wife that, notwithstanding our passage being paid through the whole distance, yet I must leave the boat and her to pursue her passage to our friends; while I would stop awhile in this region. Why, I did not know; but so it was plainly manifest by the Spirit to me. I said to her, "We part for a season; go and visit our friends in our native place; I will come soon, but how soon I know not; for I have a work to do in this region of country, and what it is, or how long it will take to perform it, I know not; but I will come when it is performed."

My wife would have objected to this; but she had seen the hand of God so plainly manifest in his dealings with me many times, that she dare not oppose the things manifest to me by his Spirit.

She, therefore, consented; and I accompanied her as far as Newark, a small town upwards of one hundred miles from Buffalo, and then took leave of her, and of the boat.

It was early in the morning, just at the dawn of day; I walked ten miles into the country, and stopped to breakfast with a Mr. Wells. I proposed to preach in the evening. Mr. Wells readily accompanied me through the neighborhood to visit the people and circulate the appointment.

We visited an old Baptist deacon by the name of Hamlin. After hearing of our appointment for the evening, he began to tell of a book, a strange book, a *very strange book!* in his possession, which had been just published. This book, he said, purported to have been originally written on plates either of gold or brass, by a branch of the tribes of Israel; and to have been discovered and translated by a young man near Palmyra, in the state of New York, by the aid of visions, or the ministry of angels. I inquired of him how or where the book was to be obtained. He promised me the perusal of it, at his house the next day, if I would call. I felt a strange interest in the book. I preached that evening to a small audience, who appeared to be interested in the truths which I endeavored to unfold to them in a clear and lucid manner from the scriptures. Next morning I called at his house, where, for the first time, my eyes beheld the "Book of Mormon"—that book of books—that record which reveals the antiquities of the "New World" back to the remotest ages, and which unfolds the destiny of its people and the world for all time to come;—that book which contains the fulness of the gospel of a crucified and risen Redeemer;—that book which reveals a lost remnant of Joseph, and which was the principal means, in the hands of God, of directing the entire course of my future life.

I opened it with eagerness and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep.

(Continued on page 836)



SCENES FROM THE BOOK OF MORMON

As plans for this special Book of Mormon issue developed, the editors of *The Improvement Era* decided that a section should be included in which would be reproduced in full color the finest Book of Mormon paintings available.

After a diligent search, the editors were convinced that no Book of Mormon art compared in excellence and interest to these eight paintings by Salt Lake City artist Arnold Friberg. And even though reproductions of these paintings had appeared singly or in pairs in other Church publications, still it was felt that a worthy service could be rendered the people of the Church by printing, for the first time, all of these fine paintings within the pages of one issue.

Arnold Friberg's paintings have attracted world-wide attention, and he is widely recognized as a leading religious illustrator. The late Cecil B. DeMille, once asked Herman Staple, a Swedish publisher, to recommend someone, perhaps from Europe, as religious art illustrator for the forthcoming picture, *The Ten Commandments*. Mr. Staple replied, "The man you are looking for is in Salt Lake City." He had seen reproductions of Artist Friberg's Book of Mormon paintings and considered them truly outstanding. Elder Friberg was subsequently engaged by Mr. DeMille, and spent three years working behind the scenes in the production of that film. The souvenir booklet he produced on the movie, sold over a million copies.

One is especially impressed with the apparent authenticity

of Artist Friberg's paintings, and the meticulousness with which he reproduces detail. Even though the paintings are, of necessity, merely the artist's conceptions of the events portrayed, still exhaustive research is done on such items as clothing, costumes, architecture, customs, and facial characteristics of the people of the period and country before his brush touches the canvas.

One is also impressed with the masculinity of his men and his refusal to make the prophets look weak and emaciated as is the practice with many religious illustrators.

Arnold Friberg was born in Winnetka, Illinois in 1913. When Arnold was three, his family moved to Phoenix, Arizona. At thirteen he was an apprentice sign painter; at fifteen he had a state-wide franchise to do all art work for a large chain store. He is a veteran of World War II, having seen action in both the European and Pacific combat zones. He has made Salt Lake City his home since 1949.

Elder Friberg's work is not new to *Improvement Era* readers, for his paintings have appeared as *Era* covers since 1950.

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Lehi in the Wilderness Discovers the Liahona.



Young Nephi Subdues his Rebellious Brothers.



Lehi and his People Arrive in the Promised Land.



Abinadi Delivers his Message to King Noah.



Alma Baptizes in the Waters of Mormon.



Ammon Defends the Flocks of King Lamoni.



Helaman Leads an Army of 2,000 Ammonite Youths.



From original oil paintings. © 1959 by David O. McKay, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

The Brother of Jared Sees the Finger of the Lord.

Church Moves On

(Continued from page 775)

Second. Branches are Canon City, La Junta, Rye, Trinidad, and Raton (New Mexico.) Approximately 2260 members reside in the stake. The organization was effected by Elders Marion G. Romney and LeGrand Richards of the Council of the Twelve. In 1846, members of the sick detachment of the famed Mormon Battalion and a colony of Mississippi Saints wintered in the Pueblo area.

Taber (Alberta) Stake, organized from portions of Lethbridge Stake with Elder Ray B. Evanson sustained as president with Elders James H. Tanner, Jr., and Keith E. Francis as counselors. Elder Elmo E. Fletcher, formerly first counselor to President Grant G. Woolley, succeeds him as president. President Fletcher's counselors are Elder John Owen Steed, who served as second counselor to President Woolley, and Elder R. Donald Livingstone. These organizations were presided over by Elders Delbert L. Stapley and Howard W. Hunter of the Council of the Twelve. Taber has been a name of a Church unit since March 15, 1904, when a branch of the Church was organized. With the Pikes Peak and Taber stakes, the number of stakes are now 302.

Elder Carman Alonzo Black sustained as president of Liberty (Salt Lake City) Stake, succeeding President Walter W. Hunter. President Black's counselors are Elders Don Roy Earl and Wells Barney Mendenhall. Released with President Hunter were his counselors, Elders Sheldon R. Brewster and Abraham L. Stout.

The First Presidency advised that the United States Constitution be recalled in meetings, to coincide with the national observance of Constitution Week. The knowledge that the Constitution is an inspired document is found in the Doctrine and Covenants, notably section 101.

18 Riverton (Utah) Stake organized from parts of West Jordan Stake with Elder J. Harold Berrett sustained as president and Elders Leonard C. Beckstead and Merrill E. Worsley as counselors. President Howard W. Barben re-

tained as head of West Jordan Stake with new counselors, Elders C. Elmo Turner and Edmund L. McDougal. President Barben's former counselors were Elders Beckstead and Turner. These changes were effected by Elder Delbert L. Stapley of the Council of the Twelve, assisted by President Antoine R. Ivins of the First Council of the Seventy. Riverton, which gives this, the 303rd stake of the Church, its name, was first

organized as a branch in 1885, with Elder Orrin P. Miller as president. He became the first bishop of Riverton Ward in 1886, and later president of the stake. Bishop Miller served as a counselor in the Presiding Bishopric of the Church from 1901 to 1918.

Elder Glenn C. Shaw sustained as second counselor to President Philo T. Edwards of Sharon (Utah) Stake, succeeding Elder Cecil Wagstaff.



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Bibliotherapy

(Continued from page 813)

is baptized shall be saved, and he that believeth not shall be damned." (Mark 16:16.) That sounds as if Jesus thought baptism was pretty important, and who should know, better than he, what is in our interests? How wonderfully this minister's situation could be changed by a "treatment" from the books containing the direct revelations of the Lord to our day. We have made some valuable discoveries in our time, but the most important discovery ever made is when man discovers God and takes advantage of the blessings that are thereby made available to him.

Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven." (Matt. 16:19.) This power is available at the very time when some are wondering if salvation was intended only for those who lived two thousand years ago, or if God has now changed his program or finished his work and gone out of business. How it would benefit the lives of everyone upon the earth to understand fully all that is involved in the fact that in our own day God has again appeared upon the earth to re-establish among men a knowledge of the God of Genesis. He has given us the certain information that the God of Genesis and the God of Calvary is also the God of the Dispensation of the Fullness of Times; and that the full benefits of the gospel are now available if we will only inform ourselves about them.

In the front of the Book of Mormon is a testimonial signed by eleven men in addition to the Prophet Joseph Smith.

There is not one among us who, if he understood the situation, would dare disbelieve that testimony. The greatest of all messages is that God had again spoken to man upon the earth, and the greatest of all good is for us to find out what he has said and then govern ourselves accordingly.

The habit of reading is the only enjoyment in which there is no alloy; it lasts when all other pleasures fade.

—Anthony Trollope

Where Are the Original Manuscripts?

(Continued from page 803)

lead to protect the contents from moisture, and a stone had been closely cut to fit into the cavity, which had been made in the cornerstone to receive these things, which stone was fitted in its place and cemented, where it was thought that the papers and other articles would be preserved without decay or injury for ages, if not disturbed."

The old wall of the Nauvoo House was torn down about 1882, and it was discovered that the cornerstone had not been tight, and that the elements had done irreparable damage to the manuscript and the other contents.

Mrs. Sarah M. Kimball of Salt Lake City visited Nauvoo in 1883 and was shown what was left of the manuscript by Major Lewis C. Bidamon, who had married Emma Smith, the Prophet's widow. He permitted her to select some of the sheets. She selected twenty-three pages, which appeared to be the most legible, brought them to Salt Lake City, and gave them to President Smith who placed them in the Church Historian's Office.

In May 1885, Elder Franklin D. Richards of the Council of the Twelve and his son, Charles C., arrived in Nauvoo. Major Bidamon was then operating a hotel in that city. In the words of Elder Richards:

"We were quite willingly shown all that remained [in Major Bidamon's possession] of the manuscript of the Book of Mormon. . . . The paper is yellow with age and from the moisture sweated from its own hiding place. It is brittle to the touch. Many of the leaves crumble like ashes, and some of them are broken away. It is necessary to handle them with the utmost care. The writing is faint and is not legible on many continuous lines, but fragmentary clauses and even whole verses are occasionally discernible. . . .

"When they were placed before our eyes we gazed with rapture and reverence upon them. Our hands trembled as we touched the frail edges of the leaves across which the well-beloved Oliver had traced the divine words coming from the Prophet's mouth. . . .

"When the proprietor saw the pro-



Thayer D. Evans and the Evans Quartet practicing in the Sons of the Utah Pioneers' Museum.

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found interest with which we regarded these things he spoke to us about them with great respect and generosity. We talked with him upon the subject of the writings at considerable length, and through his complaisance, when we came away, we brought with us all of the manuscripts and have them in our possession." (*Deseret News*, December 14, 1946, p. 7.)

Another report states that while Major Bidamon said that Elder Richards was welcome to it, he gratefully accepted twenty dollars for the old manuscript.

These pages remained in the Richards family for over sixty years. Then in December 1946, it was announced that President George Albert Smith had received the old manuscript from Elder Charles C. Richards.

At the Church Historian's Office a task of love and care and science was begun. A photographer was selected, and the matter was thoroughly studied. When the project was begun, ultraviolet lights were used in an attempt to bring out the handwriting, and fine-grained panchromatic film was used. The problem was to turn the pages as they were set up before the camera lens. Sometimes the staff members of the Historian's Office used paper to lift the manuscript sheets to turn them over. Even with all the care, some of the sheets of the manuscript broke apart before their eyes.

Some of the photographic results of that project may be seen as illustrations in this magazine. (See pages 802-803.)

Now, what of the other manuscript—the second copy that Oliver Cowdery made? After the book was printed, Oliver kept that copy as the Prophet had kept the first.

After the death of Oliver in March 1850, his copy came into the hands of David Whitmer, Oliver's brother-in-law. In the fall of 1878, Elders Orson Pratt and Joseph F. Smith of the Council of the Twelve visited David Whitmer at Richmond, Missouri.

Elder Smith states:

"Father Whitmer showed us the manuscript in his own house in the presence of David C. Whitmer, the son of Jacob Whitmer, Philander Page, David J. Whitmer, son of David Whitmer, George W. Schweich, Col. James W. Black, Hon. J. R. B. VanCleave, and others. And

knowing as I did where the original was, [even then in the old cornerstone] I turned to the testimony of the eleven witnesses and asked Father Whitmer if he and the other witnesses signed their own names to their testimony to the Book of Mormon, when Father Whitmer unhesitatingly replied with emphasis, 'We each signed our own name.' Then," said I, 'how is it that the names of the witnesses are found here written in the same hand?' Father Whitmer replied, 'I don't know, Oliver must have signed them.' Then I said, 'Where are the original documents?' He replied, 'I don't know.' . . .

"I do not blame him for supposing it was the original, for he knew no better, or perhaps had forgotten that a copy was made of the original." (*Deseret Evening News*, December 23, 1899.)

David Whitmer held this manuscript for nearly thirty-eight years, until his death which occurred January 25, 1888.

Herman C. Smith, a historian of the Reorganized Church, has been quoted by *The Saints' Herald*, the official publication of that church, as follows:

"The one [manuscript] used by the printer was doubtless left in the custody of Oliver Cowdery and by him transferred to David Whitmer, and finally fell into the hands of the Reorganized Church of Jesus Christ of Latter Day Saints, and is still in good condition." (*The Saints' Herald*, September 26, 1949; vol. 96, page 920.)

The original manuscript that Oliver and others penned sometime earlier, as the words fell from the lips of the Prophet, was placed by the Prophet in the cornerstone of the Nauvoo House, October 2, 1841. All that is left, approximately 125 pages, some of which are worn and crumbled, are now in the possession of the Church of Jesus Christ of Latter-day Saints in Salt Lake City.

There is not another nation [the United States of America] under heaven, in whose midst the Book of Mormon could have been brought forth.

Discourses of Brigham Young, p. 109.

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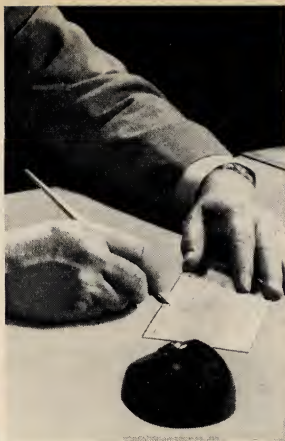
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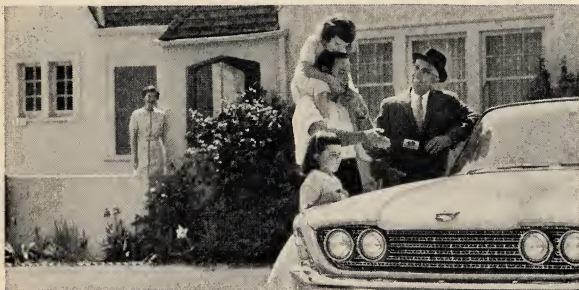
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Stranger in the Land

(Continued from page 808)

Neva's cheeks burned. No matter how great her need, Florence would not have come to this, her own house, which she had freely given to a stranger—a rude, ungrateful, blundering stranger. Her quiet self-reliance would not permit such a breach of dignity.

"Please do not be upset," Florence relieved the silence, "I understand."

Neva looked at the Navajo woman. It was a fine handsome face. A proud face which failed to reveal the deep humility of the heart. True, its surface was weathered, which was all Neva had seen in the beginning, but this was softened by a serenity for life. To know the kindness, the self-reliance, the compassion born of understanding, was to admire—even to love her. To be like her was to face the world unafraid, to weather its storms, to learn courage through its hardships. To live in a strange land of strange ways and become a part of it.

A warmth coursed through Neva, "Thank you, Florence. Thank you for coming into my house, for coming into my life." Feeling that tears might again begin to flow, she spoke more lightly, "And please, don't ever hesitate to come here to your house—my house," she corrected. "As long as it is mine, you are welcome."

At the sound of a car pulling to a stop, Neva burst from the house and ran to Dan's arms.

"Neva, darling, are you all right? I came as soon as I could after the storm. You must have been frightened. I never should have brought you into this desolation." He hugged her to him.

"Desolation?" Neva pulled back so she could look into Dan's face. "Dan, I'm surprised at you! Where could you find a place more beautiful?"

Dan could not hide his surprise. He searched her face for sarcasm, but found none. Only a radiance hovered, adding beauty, he thought. Then his eyes detected the tall figure in the shadow of the doorway. "Isn't that Florence?"

"Yes," Neva became serious. "Hosteen died this afternoon."

Dan's face clouded, "I knew it would come soon."

"She wanted to walk to her



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brother's to make arrangements. I insisted that she wait so you could take her."

Baffled, Dan scrutinized his wife's face. Did he see compassion, selflessness? "I'm glad you did. Thanks, Neva, for helping Florence—knowing how you feel."

She caught Dan's arm as he started for the house. "No, Dan, you don't know how I feel," she pouted. "Never have I met anyone so gracious and

admirable as Florence. In her unpretentious way, she has brought me something all my father's wealth, all my mother's good intentions could never buy."

Dan, not completely understanding, gave Neva a grateful hand squeeze. There was work to be done now. There would be time afterward for explanation. He felt certain Neva would not be leaving tomorrow, nor any tomorrow. A warm

sensation filled him, one of tenderness for his wife, a oneness between them.

Several mornings later, as Dan left the house and glanced across a small rise toward the completion activities of Florence's new hogan and sheep corral, he stopped in amazement. A chuckle, his first amiable, Navajo-knowing reaction to the bizarre spectacle, was quickly stifled by the thought of how Neva might react. He was not sure how big a test her pride would stand.

As he debated a variety of solutions, Neva watched from the doorway. "Anything wrong?" she called, curiosity propelling her toward him. "I was looking at Florence's sheep corral."

"Well is it any different from any—" Neva did not finish her question. Having turned to look, the question answered itself through her own unbelieving eyes. There, conspicuously binding several posts tightly together, like twining flowers, were the remains of her vanished dress.

Dan watched her face, his blue eyes unblinking, waiting for the explosion as Neva's pride punctured. At first she only stared, her eyes widening, her lower lip dropping. Then suddenly the explosion came, her mouth opened wide and squeals of laughter bubbled out. Dan laughed too, partly from relief.

When hilarity subsided, Dan asked, "Shall I go get the dress? I'm sure Florence would understand."

"No. I'd like to leave it there. Now I'm part of these people, twined right into their lives. Don't you see, Dan, every time I feel sorry for myself, I'll look over there as a reminder that I'm no longer a stranger in the land."

Dan listened with obvious approval, his few residual doubts creeping away unnoticed in the bright sunshine of Neva's voice.

"Besides, it's the very least I can do for Florence. Let her keep it. Don't even tell her about it, not now anyway. Later when times are happy for her and she's ready to laugh again, we'll tell her. I want to see her face then, dancing with merriment."

"You're right, Neva." He put his arm around her, marveling at her sudden depth of understanding. "It will be our gift to her when she's ready for it—our gift of laughter."

How Great Thou Art

By Stuart K. Hine

Slowly

1. O Lord my God! When I in awe-some won-der Con-sid-er
2. When through the woods and for-est glades I wander And hear the
3. And when I think that God, His Son, not spar-ing, Sent Him to
4. When Christ shall come with-out of ac-cia-ma-tion And take me

all the world's Thy hands have made
birds sing sweet-ly
be-

roll-ing
moun-tain
glad-ly
ad-o-

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Utahns have a traditional desire for education. Our state is number one nationally in the number of school years completed by the adult population, number one in percentage of population completing four years of high school, and number three in percentage of population completing four years of college. This has produced an educational system widely acclaimed as being well above the national average.

Major obstacles have been conquered to achieve this enviable standing. We are far from being a rich state—Utah's personal income is smaller than 33 other states. Yet we must meet an exceptional cost problem, because, proportionately, we have more students attending public schools than any other state.

Utah has gained its high standing through a combination of two factors. (1) It has developed an efficient educational system, and perhaps even more significant, (2) only one state spends a higher percentage of personal income for education.

Utah is truly **THE** state of the nation in education.

Those who are part of this year's back-to-school movement can be thankful that the businesses and people of the Beehive State are able to make the financial contribution needed to make good education available to all.



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Gold Ribbon Winner gives you a recipe for Crumbly Light Dutch Hustle Cake

Here's a hurry-up way to make old fashioned apple Kuchen," says Mrs. Dallas Kruse, winner of the Gold Ribbon for yeast baking at Colorado's Garfield County Fair. "You just mix and spoon—it rises in the pan.

And what a cake you'll bake . . . topped with tart juicy apple slices . . . rich with the flavor only yeast can give.

Be sure you use Fleischmann's Active Dry Yeast. It's so fast and easy . . . everything bakes up wonderful with Fleischmann's!"

DUTCH HUSTLE CAKE

- 1/2 cup milk
- 1/4 cup sugar
- 1/2 teaspoon salt
- 1/4 cup Blue Bonnet Margarine
- 1 package Fleischmann's Active Dry Yeast
- 1 cup warm, not hot, water
- 1 egg well beaten
- 1 1/2 cups sifted flour
- 1 1/2 cups canned or cooked apple slices, drained
- 2 tablespoons brown sugar
- 1/4 teaspoon cinnamon
- 1/4 teaspoon nutmeg

Scald milk. Stir in sugar, salt and half the margarine. Cool to lukewarm. In mixing bowl dissolve yeast in warm, not hot, water. Stir in lukewarm milk mixture.

Add egg and flour. Beat until smooth. Spread dough evenly in greased 9 x 9 x 2-inch pan. Arrange apple slices on top. Sprinkle with mixture of sugar, cinnamon and nutmeg. Dot with remaining margarine. Cover and let rise in warm place, free from draft, until doubled in bulk, about 40 minutes. Bake in hot oven at 400°F. for 25 minutes. Drizzle with confectioners' sugar icing.



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A Writer Looks at the Book of Mormon

(Continued from page 801)

Alma the Younger. This difference in style is somewhat obliterated by the translation.

Some people do not understand what translation really is. Even some adults who love the Book of Mormon think of each symbol on the plates as having an exact English equivalent. The fact is that each language has built up through usage fine shades of meaning that cannot be easily expressed in another language. Joseph Smith faced this problem when he translated the Book of Mormon. After he knew, through divine assistance, what every character meant, he had to struggle to put that meaning into articulate English. He had to use his own vocabulary—a vocabulary in use around him, enriched by his reading of his loved Bible. Still the sermons of the great Book of Mormon leaders transcend the vocabulary. Read several of these sermons, one after the other, and you will see what I mean.

Theme

We have not spoken of the most important component in any book—the philosophy that is inherent in it. Sometimes we call this the idea, the theme, the objective, the purpose. A book can be no greater than the mind that conceives it, no deeper than the heart of the writer. Have you ever read this book with the desire to search it for truth? Wipe away the wars and the travels, and you have a great human document that pushes back the boundaries of religious and social thinking along many fronts. Remember, for example, that a long peace was secured, not because either side built up a great show of strength but because of the *virtue* of the people. Remember that poverty is not a virtue, but that prosperity may come to man if he obeys the laws of God.

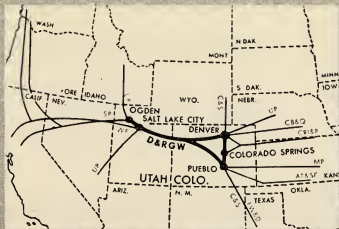
I like to think of the Prophet sitting behind his curtain reading, with divine help, to his scribe. Because I know what goes into a book—I know it from my experience as a writer and as a teacher of writers—I think of him dictating sentence after sentence, chapter after chapter, without the months of research that I put into a book, without



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the painstaking, life-absorbing hours spent in character conception; without a prearranged, carefully charted plan for the entire work, without faltering, turning back, constantly revising.

I like to bring this whole concept into my mind and think about it, because then I know with my own brain and body that the Book of Mormon is a divine witness for Christ, that it came to us in the way that the Prophet Joseph said it came. Out of my own experience my testimony has grown, and this is as it should be.

Perhaps as you reread the Book of Mormon you will have an added appreciation for it. Perhaps my testimony will reinforce your own.

Conversions through the Book of Mormon

(Continued from page 815)

As I read, the Spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently more than to pay me for all the sorrows, sacrifices, and toils of my life. I soon determined to see the young man who had been the instrument of its discovery and translation. (*Life and Travels of Parley P. Pratt*, p. 36-37.)

SACRAMENT MEETING

BY HELEN KIMBALL ORGILL

Chapel doors are open wide,
Organ tones are softly pealing,
Voices entering subside,
Thoughts of reverence revealing;

Words from leaders, hymns of praise,
Youthful priests are kneeling, praying,
Blessings on the Sacrament—
God, our Father's word obeying.

Thoughts of him the crucified,
Jesus and his love imbuing,
Hearts with hope and faith and trust,
Sacred covenants renewing;

Sermons follow to inspire,
Words of truth, all edifying,
Food for thought in days to come—
Humble spirits fortifying.

THE CENTER OF
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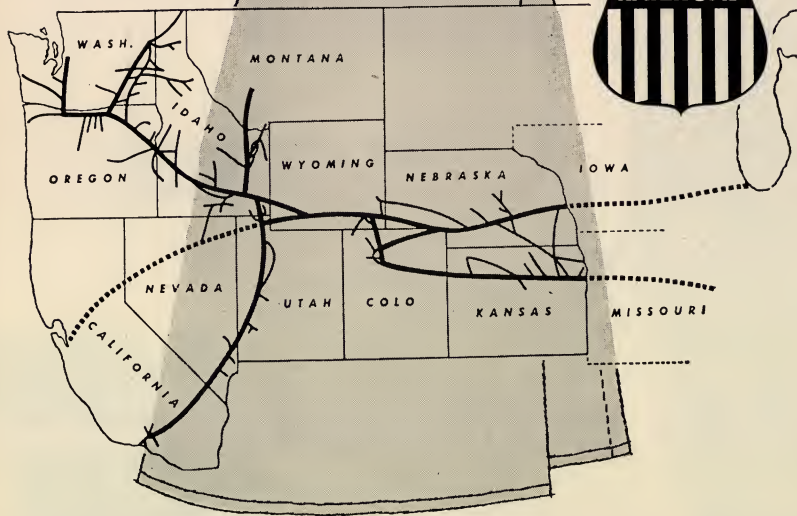
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The Melchizedek Priesthood course of study for 1961 will consist of the reading of the Book of Mormon. See announcement on p. 776.

A Modern Missionary Approach

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■ Under our modern Church circumstances, priesthood bearers and Church members in general have many missionary opportunities that did not exist in former days and under less propitious circumstances.

Now that the Church has become the great worldwide organization that it is, much of its success in the missionary cause results from the use of Church buildings and Church programs for their proselyting value.

Probably half of the convert baptisms made in the Church today, though performed as an immediate result of missionary labor, are in fact the direct result of the converting pull of the Church itself, with its buildings, programs, and auxiliary organizations. Every Church building, every conference session, every Sacrament meeting, every activity program, every organized undertaking of the Church—all these are missionaries. All have converting power.

Consequently, as the General Authorities go throughout the stakes holding missionary meetings in connection with stake conferences, they urge Church members in general and priesthood bearers in particular to aid in using the whole organization and operation of the Church for its proselyting value.

For instance, they say: "Use 'occasions' such as building dedications, dedications of new temples, opening of new foreign missions, and other such events mentioned in the news, as a means of making explanations to our nonmember friends."

In harmony with this counsel and on their own initiative, the officers of the Whittier Stake in California recently used the completion and dedication of a new stake and ward building to lay the foundation for some very effective proselyting.

Whittier (California) Stake President John Collings, in a letter to the missionary committee, described their stake activities and told of their beneficial results in this language:

"Two days prior to the dedication of our new Whittier Stake Center, we held an open house to which we invited both nonmembers and members of the Church. This program was so successful we thought you would be interested in a brief description of how it was organized.

"The paramount purpose of the event was to per-

form missionary work. So much interest had been displayed by neighbors of the chapel that we wanted to familiarize them with the activities that would occur in the building. We knew this would stimulate many to attend and hear the message of the gospel from stake missionaries.

"Friday prior to dedication was scheduled for members of the Church as well as nonmembers. We urged Church members to preserve the Saturday for nonmembers in order that guides could devote full attention to them.

"Seven local papers ran articles and pictures announcing the open house. Four thousand invitations were given to stake missionaries and full-time missionaries for distribution to residences in the vicinity of our building. Three thousand invitations were given Church members to distribute to friends and neighbors. Local stake presidents and bishops and city, county, government and school officials were mailed invitations.

"The building was prepared with signs directing people to the proper entrance, flowers, attendants, guides. Members of the stake presidency and bishops greeted everyone and presented each with a brochure. A guide promptly conducted them through the building.

"Midway in the tour the visitors received a slide-illustrated talk. This presentation briefly explained the athletic, social, and intellectual activities that occur in a meetinghouse in addition to spiritual worship. The differences between a chapel and temple were also emphasized to insure that visitors knew they were always welcome to attend activities and meetings.

"The tour ended with the guides ushering the people into the chapel after explaining that the formal tour was completed and that they could leave at their leisure. A continuous organ concert was provided in the chapel by various organists in the stake.

"The results of this activity were most rewarding. Approximately 1920 people attended, of which we estimated seventy-five percent to be nonmembers. All comments were extremely positive, and missionaries received a number of fine leads. The event was such a successful missionary activity for us that we thought you might be interested in considering this for other wards and stakes."

THE PRESIDING BISHOPRIC'S PAGE

THE BOOK OF
MORMON

LOYALTY

WARD TEACHING
SUPPLEMENT

Throughout the ages of man, loyalty has been among the most praised and acclaimed of all virtues. With its kindred attributes of fidelity, constancy, and unwaveringness, it is universally admired. And this is only proper, for it is in every sense a characteristic of a strong, mature personality.

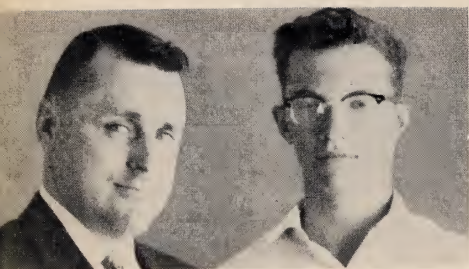
Loyalty can have several objects—we can be loyal to individuals, to institutions, and to ideas. We should be aware, of course, that loyalty is only as strong as its object. If the object is not worth the loyalty, then it can be worthless or even—as was the case with Hitler and Lenin—dangerous. We must therefore periodically examine our loyalties to make sure that they are properly directed—to the best that there is in the world and the best that there is in ourselves.

If our loyalties pass this test, they should be nurtured and developed.

There are no stories more beautiful than stories of individual loyalty, such as the scripture tales of Ruth and Naomi, David and Jonathan, and Nephi to his father Lehi. Loyalty to other people, particularly to one's mate and family members, develops trust, fidelity, understanding, and devotion. We learn that in human relations the important thing is not so much to receive as to give and support. And this is appreciated most when times are a bit rough and life's problems somewhat heavy. What a blessing it is to have someone who is always there, come what may, to be counted on and leaned on if necessary.

Loyalty to our country, which we call patriotism, demands that we obey its laws, answer its calls, and strive continually to make it a better place in which to live.

Loyalty to God and his Church is surely among the highest loyalties. We are expected to obey the teachings of the Church, sustain its leaders, serve whenever and wherever called, and do all within our power to help the Church grow and prosper. While we do these things, we will grow and prosper with it; for a worthy loyalty, although it requires an object beyond the person exercising it, is invariably most beneficial to that person.



Bishop Arthur W. Elrey with Kenneth M. Craig of the Tucson Fifth Ward.

**QUORUM ADVISER CAN BE GREAT
INFLUENCE FOR GOOD**

An adviser to a quorum of Aaronic Priesthood bearers under 21 has an opportunity for influencing people's lives for good that few other positions in the Church can offer.

In his calling he acts in many capacities: teacher, counselor, work director, social leader, recreational leader, spiritual guide. In each of these he should set an example for his young men to follow.

And follow it they will, for young men of Aaronic Priesthood age are extremely alert and impressionable. They often follow bad examples as well as good examples; for this reason the adviser must be very careful in his conduct.

How powerful, how enduring a good example can be! Many people in the Church today give a great deal of credit to an example set by someone they looked up to in the days of their youth, as being a major factor in their continued activity and faithfulness. The strength of these examples is often a beacon light which they have not lost sight of through the passage of years and sometimes even decades.

The influence of a quorum adviser should extend well beyond his quorum members. He can set an example for parents, brothers, sisters, and friends of his quorum members. Instances are on record of a quorum adviser's being responsible for the return to activity of a father or mother, and of being instrumental in the conversion of a young seeker after truth.

These are special occurrences, of course, which every quorum adviser will not witness. However, each can witness and contribute to the growth and development of each member of his quorum. This is in itself richly rewarding, and in the grasp of every quorum adviser—if he but lives and works for it.

Tucson Priest has Unusual Attendance Record

Kenneth N. Craig, a priest of the Tucson Fifth Ward, Tucson (Arizona) Stake, has earned five consecutive individual Aaronic Priesthood awards, each of which bears a 100 percent attendance seal.

Kenneth is the son of Mr. and Mrs. John Craig. He has an outstanding record of achievement and activity in various phases of the Church program.

**SCHOOLS FOR SENIOR MEMBERS OF THE
AARONIC PRIESTHOOD ON WARD LEVEL PROVE PROFITABLE**

Schools for senior members of the Aaronic Priesthood and their wives have given a great impetus to the program for senior members since their introduction several years ago. Every year increasing numbers of these members are returning to activity, and scores of these brethren are being ordained to the Melchizedek Priesthood.

These schools offer senior members and their wives two things which are necessary in virtually every reactivation: (1) instruction in the principles of the gospel, and (2) the chance to associate with fellow Latter-day Saints — more importantly, with fellow Latter-day Saints facing the same problems and obstacles they are.

Since they became part of the program, these schools have been held on different levels—multi-stake, stake, multi-ward, ward—with varying degrees of success. Our experience and the reports we have received from the field lead us to conclude that, as a rule, the smaller the unit is the more successful the school, and that ward schools are the most desirable of all.

Many reports have come to us telling of a switch from stake schools to schools on a ward or two-ward basis, and the increased interest, enthusiasm, and participation which results. As a recent example, Orange County (California) Stake reports three times the attendance at its ward schools than its best-attended stake school ever had. At the time of this report, Orange County Stake had a school in each ward.

There are other advantages besides increased attendance, of course. Holding such schools is very effective in getting a ward committee for senior members on its feet and in operation. The members themselves, because of their association with fellow ward members in the school, can be integrated into the ward and its program much easier than they otherwise could be.

on this Thanksgiving Clay

TODAY'S FAMILY.
FLORENCE B. PINNOCK,
EDITOR

LET US BE THANKFUL
FOR THE BASIC THINGS
IN OUR LIVES,
FOR EYES TO SEE—
NOT JUST TELEVISION TO LOOK AT;
FOR EARS THAT LISTEN—
NOT JUST SILVER TO JINGLE;
FOR MINDS THAT EXPLORE—
NOT THOUGHTS THAT IMITATE;
FOR FRIENDS TO LOVE—
NOT PEOPLE TO USE;
LET US GIVE THANKS
FOR OUR PRECIOUS
MINDS AND BODIES
AND USE THEM
TO REACH
HIGH.

Now is the time to do more than just think, "I'm thankful." Do something about it. Make each breath you take, each act you do say, "Thank you." Gratefulness, appreciation, thankfulness are so closely related to a really mature person. To have a day set aside for these attributes is a wonderful way to remind us to count our many blessings. If your country does not designate a thanksgiving day, you do this yourself for your family. Everyone should have a time for thanksgiving.

Thanksgiving is a day to share. If you are living at home, gather your loved ones around a festive table to give thanks. But if you are away from home and your family, bring others together who, too, are alone, and make a "family" to share this day with you.

The first Thanksgiving in 1621 was celebrated by neighbors joining together, each doing part of the cooking. This is a good idea now as well as in those days. In this way the spirit of a large group is enjoyed, and no one is overburdened with work or expense. Be sure everyone is in on the planning, that is, each mother, I mean. First settle on a favorite menu. Decide at whose home you will have the dinner. Of course take turns each year so everyone will have the opportunity of having the dinner at her home. A nice general division of responsibility is to have the hostess prepare the turkey, set the table, and arrange a centerpiece; Aunt Nora will bring the vegetables and rolls; Aunt Ann the salad and relishes; and Aunt Liza the dessert. If there is another family included, give them the responsibility of a cocktail and something to nibble on after dinner. You see, no one is overburdened with these assignments, and a luscious dinner will be the result.

Perhaps, as you mothers gather together to plan your dinner, you will decide to serve just such a typical Thanksgiving dinner as this:

	Grapefruit Cocktail	
	Sesame Rounds	
Roast Turkey	Onion Dressing	
Mashed Potatoes	Gravy	
	Vegetable Melange	
	Sweet Potato Balls	
	Orange Cranberry Sauce	
Grape Salad Mold	Relishes	Rolls
	Apple Crumb Mince Pie	

g





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Good to look at—good to eat is the goal to work toward on this Thanksgiving day. Half the enjoyment of eating is from what the eye sees. Let's be sure the table is as attractive as we possibly can make it. That starts with a spotlessly clean, beautifully ironed tablecloth—linen, cotton, rayon, or acetate as the case may be. Next the silver and glassware is polished to perfection. A festive centerpiece has become the custom nowadays even though our grandmothers used to put all the food on the table at once, covering every inch with bowls of steaming vegetables, meats, and gravies. At one time, even, it was the custom to line up six or seven different kinds of pies down the middle of the table as the centerpiece, to be later used as the dessert. Now we like to have our food not so generously spread before our eyes, but we do enjoy a centerpiece gracing the table like the decoration on a cake. Fruit or vegetables make a seasonable decoration for Thanksgiving day. Most interesting in color and form and luscious to look at is a large delicate crystal compote or bowl filled with glowing purple grapes, using deep green geranium leaves as a color accent. If the dinner is to be in the evening, tall purple candles in silver or crystal holders just seem to complete the picture. The salads also add to this color scheme, so have them on the table at the start of the meal. Use frilly endive, and on it place a mold of lime Jello filled with tiny, sweet, seedless grapes—cool, light, and just right with the heavy dinner. This salad could well be used as the appetizer or cocktail.

The recipe for the grapefruit cocktail mentioned in the suggested menu is found in the February 1959 Era. To make the sesame rounds, cut thin slices of white bread in circles, spread with soft butter and sprinkle generously with sesame seeds. Just before dinner is served put the bread to toast under the broiler flame for just a minute.

The delicious onion stuffing recipe is found under Dressing Data in this issue. If you like a beautiful glaze on your turkey without the sweet taste of a fruit glaze, take the turkey from the oven about 30 minutes before dinner is served. Then baste it almost constantly with the drippings as the skin on the turkey cools slightly. If you do this, your turkey will be glossy, golden brown and suc-

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culent as you bring it to the table. The giblets add a gourmet touch to the dinner if they are cooked carefully.

To cook giblets:

Cover the heart, gizzard, and neck with water. Add 3 cloves, 5 or 6 peppercorns, 1 teaspoon salt, dash of pepper, piece of bay leaf, 1 small onion, 1 carrot, and one piece of celery, leaf and all. Heat to boiling, skim off foam. Cover and simmer gently until the gizzard and heart are tender. It will take about 3 hours. Keep adding water to keep the giblets covered at all times. Add the liver the last 20 minutes of cooking.

The vegetables can all be served in one bowl if you prepare:

Vegetable Melange

- 1 package of frozen peas
- 1 package of frozen baby limas
- 1 package of frozen french cut string beans
- salt and pepper
- 3 tablespoons butter

Cook the frozen vegetables just until tender, no longer, in salted water. Drain and flavor.

Thanksgiving and yams or sweet potatoes go together. For ease of serving and a treat taste, serve:

Sweet Potato Balls

- 3 cups of cooked mashed sweet potatoes or yams
- salt to taste
- dash of pepper
- 1 cup chopped salted peanuts
- 1 cup dark corn syrup
- ¾ cup of butter or margarine

Season the mashed sweet potatoes. Shape in 2 inch balls. Roll in chopped salted peanuts. Put the syrup and butter in a large skillet over low heat. When the syrup comes to the boil, add the sweet potato balls and turn the balls over and over carefully until glazed.

A touch of orange in the cranberry sauce is good. Try this simple recipe:

Orange Cranberry Sauce

- 4 cups cranberries
- 1 cup sugar
- 1 cup light corn syrup



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- 1 cup water
- 1 large unpeeled orange sliced thin and cut into fourths

Combine sugar, corn syrup, and water. Cook 5 minutes. Add cranberries. Heat to boiling. Do not stir. Simmer 2 minutes, add the orange pieces, and simmer 3 more minutes or just until the cranberry skins pop. Chill in refrigerator.

Even though the meal is big, the dessert is still important, and Apple Crumb Mince Pie is the answer. Those folk who claim mincemeat pie is not their favorite, change their minds when eating this flavorful, crisp, tangy dessert.

Apple Crumb Mince Pie

- 1½ cups mincemeat
- 1½ cups grated apple
- 2 tablespoons brown sugar
- 1 teaspoon lemon juice
- 1 tablespoon lemon peel
- 1 square butter
- ¾ cup sugar
- 1 cup flour

Line the pie plate with pastry, mix the brown sugar, lemon juice, and peel with the grated apples and put in pie shell. Spread mincemeat over the apples. Mix the butter, sugar, and flour together until crumbs are formed. Sprinkle lightly over top of pie and bake at 375 degrees F. for about 35 minutes or until crust is baked and crumbs are brown.

DRESSING DATA

Prepare at least one cup of stuffing for each pound of turkey.

Use at least one-day-old bread. It should be slightly dry—don't throw away the crusts.

Cut slices of bread into ½ inch cubes—place in a large pan and rub bread between fingers until it is all finely crumbed.

When making sage dressing add salt, pepper, and sage generously but taste often to be sure too much seasoning is not used.

Before stuffing season inside of bird, rub salt and pepper well into the inside cavity.

Turkey dressing should be light and not soggy. So be sure you do



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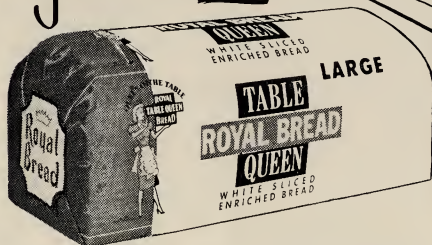
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not stuff the turkey with a heavy hand. Leave space for it to expand when cooking. Save the extra dressing to bake in a covered casserole for about an hour along with the bird.

A turkey can be stuffed with two different kinds of dressing—one in the neck opening and one variety in the body cavity.

Stuff the turkey just before roasting it. Dressing may be prepared a day ahead except for adding the liquid. Refrigerate both the bird and the dressing separately. Just before roasting add the liquid to the seasoned bread ingredients and then stuff the turkey.

When dinner is over remove any left-over stuffing from the bird and refrigerate separately in a covered bowl.

Basic Sage and Onion Dressing Recipe.

- 12 cups soft bread crumbs
- 1 tablespoon (about) salt
- 1 teaspoon pepper
- sage to taste
- 1 cup melted butter or margarine
- 2 cups coarsely ground onions

Combine bread and seasonings. Melt butter, add onions, cover the pan and simmer for a few minutes. Add to seasoned bread and moisten slightly with hot water. Toss gently to mix.

Variations to recipe:

Cut the onions to $\frac{3}{4}$ cup and add $1\frac{1}{2}$ cups of raisins.

Cut the onions to 1 cup and add 2 cups finely cut celery.

Use milk for liquid, cut the onions to 1 cup, add 3 cups boiled chestnuts and $1\frac{1}{2}$ cups of finely cut celery.

Use giblet stock for liquid in recipe and add the chopped giblets.

Cut onions to 1 cup, and add one pint of drained, chopped oysters.

Cut onions to $\frac{1}{2}$ cup and add 2 cups of chopped mushrooms.

Add $\frac{1}{2}$ cup of minced parsley. Add pre-fried sausage with its fat and omit the butter.

THE SEVEN STAGES OF THANKFULNESS

BIRTH: Mother—warmth—milk—love.

SIX-YEAR-OLDS: Dad—school—dogs—love.

(Concluded on page 852)



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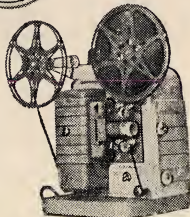
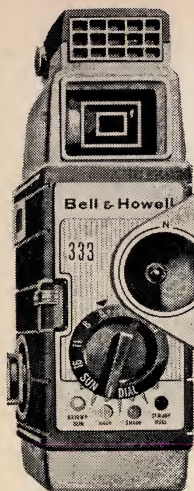
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Today's Family
(Concluded from page 850)

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TWENTIES: Marriage—children—budget—love.

FIFTIES: Grandchildren—garden—travel—love.

SIXTIES: Each other—dentists—pensions—love.

OLD AGE: Retirement—family—memories—love.



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*The Formation of the
Book of Mormon Plates*
(Continued from page 796)

promoting lessons. Nor was it hard to draw such items from the combined secular and religious part of the large plates of Nephi, which means from the book of Mosiah to the end. It must have been considerably more difficult, however to glean illustrations from the book of Lehi portion of the plates in support of his objective; for, as we have already observed, the book of Lehi was almost exclusively a political and civil record. We can well appreciate his satisfaction, therefore, when, just as he was nearing the close of his abridgment of the book of Lehi he discovered the *small plates of Nephi* and learned that they formed a religious work of the book of Lehi period. The thing that pleased him about the plates, he says, was their "... prophecies of the coming of Christ; . . ." (Words of Mormon V.4.) And no wonder. This was exactly the kind of evidence for the Messiahship of Jesus that he was seeking for his own record. What was he to do? Could he discard his abridgment of the book of Lehi and substitute the small plates of Nephi?

Before we consider what Mormon finally did with the volume that he found we should note that the small plates of Nephi, which had been kept by a private line of record keepers, extended from the time of Nephi to the early reign of King Benjamin. In contrast, the book of Lehi, which had been written by an entirely different line of record keepers, (Jarom, V. 14; Omni, V. 11), extended from the time of Nephi to the late reign of the same King Benjamin.

Mormon Adds a Tiny Historical Bridge to the Small Plates of Nephi

To learn what Mormon did with the small plates of Nephi we must now turn to an intriguing little section that he wrote late in life. The year was 385 A.D. and Mormon was seventy-four. It was then that he took the small plates of Nephi, that he had found earlier, and added a little appendage to the end of them, and entitled it, the Words of Mormon. (Verse 4.) The opening verse betrays the late period of his writing, "And now I, Mormon, being about

to deliver up the record which I have been making into the hands of my son Moroni, behold I have witnessed almost all the destruction of my people, the Nephites." (Verse 1.) Quite plainly the months or years of careful composing and tedious engraving of his abridgment were now at an end.

Interesting enough, after explaining in this appendage how he had earlier found the precious little record (verse 3), why he treasured it (verse 4), and why he now felt impressed to include it with his own metal book (verses 6-7), he proceeded, in a few short paragraphs, to give the high lights to King Benjamin's reign. There can be but one explanation for his adding this historical appendage to the ancient small plates of Nephi. It was necessary as a bridge between the point in the early lifetime of King Benjamin where the small plates of Nephi end and the point in the later lifetime of Benjamin where the book of Mosiah begins. It was necessary, that is, if the small plates of Nephi were to serve as a possible substitute for, or complete historical supplement to, the secular book of Lehi. Perhaps from Mormon's point of view, his action, then and there, made the book of Lehi the supplement and the small plates of Nephi the real history of the early period; for by integrating the small plates of Nephi with the book of Mosiah he now had a continuous record of the religious writings of his people from the days of the Prophet Nephi down to his own day. Nor did he rely upon his memory for the data to fill the gap between the two records. As he shifts from the explanatory part of his Words of Mormon to the history part, he announces, "And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi. . . ." (Verse 9.) We understand this simply to mean that he returned to his basic sourcebook, the large plates of Nephi, to obtain the information for the historical notes that comprise the little bridge that follows in verses 9-18. (Note especially verse 16.)

Moroni's Contribution to the Sacred Record

After Mormon had bridged the historical gap between the two records — and just before the Hill Cumorah massacre crushed the Nephite nation forever—Mormon de-

posited the large plates of Nephi in the Hill Cumorah and passed on to his son, Moroni, the plates of Mormon together with the small plates of Nephi. (Mormon 6:6.) Then for sixteen years the record is strangely silent. Suddenly, about 401 A.D., Moroni wrote a postscript to his father's account, lamenting his nation's downfall, his father's death, and his own intense loneliness. (Mormon 8:1-6.) Intermittently during the next twenty years he

made other contributions to the record. At length, when he ceased to write, about 421 A.D., he had made four distinct additions to the volume which were (1) certain reflections and prophecies that comprise chapters eight and nine of Mormon; (2) the book of Ether, a thumbnail sketch or abridgment of the record of a long extinct nation, called the Jaredites, whose ruins the Nephites had discovered about 121 B.C., (Ether 1:1-2; Mosiah 8:7-12);



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(3) the book of Moroni, a miscellany of epistles, exhortations, and other items pertaining to the discipline and doctrine of the Nephite Church; (4) a descriptive summary statement that modernly forms the title page of the translated volume.

The Sealed Plates

An air of mystery surrounds the final development in the history of the formation of the sacred record. Sometime during the thirty-six-year period that followed the Hill Cumorah battle, 385 A.D., Moroni added another group of plates to the

compilation. We call these the sealed plates. Moroni addressed specific instructions to the latter-day translator of the Book of Mormon not to attempt to translate this section. (Ether 5:1.) The contents of this record will be revealed when the world is spiritually prepared, Moroni affirmed; but that day still lies ahead.

When Moroni was finished with his literary labors he deposited the combined plates in the Hill Cumorah. The entire compilation comprised the small plates of Nephi, the plates of Mormon, and the sealed plates.

Joseph Smith Receives and Translates the Sacred Record

The reader will recall that when Mormon was ready to turn the plates over to his son Moroni, just before the Hill Cumorah battle, he was prompted to add a little historical bridge to the small plates of Nephi and include those plates intact with his own plates of Mormon. When Joseph Smith received the plates, Mormon's inspiration was remarkably verified, for the Prophet first translated Mormon's abridgment of the book of Lehi. Then his assistant, Martin Harris, lost the 116-page translation of this section. (Joseph Smith, *History of the Church*, Vol. 1, p. 56.) Although the Prophet was filled with despair at this apparent tragedy, we may suppose that his sorrow turned to joy when he learned that the sacred small plates of Nephi (with Mormon's appendage thereto) covered the same period of history as the more secular book of Lehi and was "more particular concerning the things" which the Lord intended should be brought to the knowledge of the human family in our generation. (D&C 10:41-52.) When the Prophet finished his translation of the small plates of Nephi, he returned to the plates of Mormon and translated the rest of Mormon's abridgement but stopped at the sealed plates, for he was not permitted to translate them.

Joseph Smith utilized Moroni's summary statement, that he found at the end of the plates, as the title page of the translated volume. He explains this action in his journal:

"I wish to mention here that the title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title-page is not by any means a modern composition, either of mine or of any other man who has lived or does live in this generation. (Joseph Smith, *History of the Church*, Vol. 1, p. 71.)

The finished translation, therefore, included in order, the title page, the small plates of Nephi, and all of the plates of Mormon except the book of Lehi.

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The Book of Mormon and the Three Witnesses

(Continued from page 791)

witnesses. Mr. Whitmer turned his large, kind, but penetrating eyes upon me and, in a very pleasant and considerate, but firm and steady voice said, 'Read the printed testimony of the three witnesses which you will find on one of the front pages of the Book of Mormon, and I say to you that every word is true.'

David Whitmer did not rejoin the Church. He died in Richmond, Missouri, January 25, 1888, maintaining his testimony to the truthfulness of the Book of Mormon.

He was the last of the three wit-

WHISPER SOFTLY TO NOVEMBER

BY BEULAH HUISH SADLEIR

Whisper softly to November
Through her shutters newly closed;
Whisper lest the sounds offend her,
Sounds predicting early snows.

Whisper reverence as November
Recollects the Pilgrims' ways—
Each new generation's versing
Of a nation's hardy days.

nesses to die. He lies buried in Richmond, in a different cemetery from that of Oliver Cowdery.

Martin Harris, the third of the three witnesses, was likewise excommunicated during the difficult days of Kirtland. He came West later, rejoined the Church, and spoke in the Salt Lake Tabernacle. My father and mother were present on that occasion. Mother often told us, in my childhood and youth, what he had said and how he looked. She heard his testimony in the Salt Lake Tabernacle that his testimony in the Book of Mormon is true.

The last five years of his life were spent at Clarkston, Cache County, Utah. He died July 10, 1875, when he was ninety-two years of age. His honored grave is in the Clarkston cemetery.

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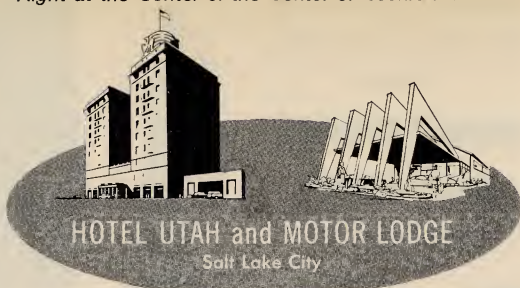
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How to Teach the Book of Mormon

(Continued from page 805)

Jesus Christ. But that variable is important. One people achieves great culture while the other sinks into barbarism.

The influence of God, when accepted, led to prosperity, peace, and happiness. The rejection of God led invariably to war, degradation, and oblivion. Thus the book becomes a promise and a warning to nations.

Third: Relate the principles and problems discussed in the book to present-day situations.

The Book of Mormon is not a book "to have read." The book is one to which we should constantly turn as a guide to present day living. Nephi followed this principle in teaching his people the Hebrew scripture: "And I did read many things unto them . . . for I did liken all scriptures unto us, that it might be for our profit and learning. . . . I spake unto them saying: Hear ye the words of the prophet . . . and liken them unto yourselves. . . ."*

*1 Nephi 19:23-24

WINTER PEACE

BY ROWENA JENSEN BILLS

The valley rests in winter peace. Harvesting done, the combines cease. Each orchard tree, fruitless and bare, Becomes a silhouette in prayer. Inside, the fires burn yellow bright, And hearts mellow from an inner sight
As slow winds push outside the door. Cellars and cupboards hold in store The lavish lush of summer's yield. Books and music firmly shield Young active minds while Mother knits—

Father dozes as he sits
Content to dream and secretly bring
Visions of another spring.



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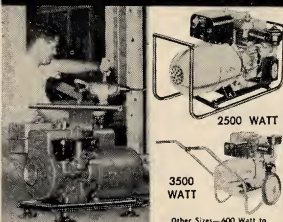
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"My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me unto the waters of the great deep.

"He hath filled me with his love, even unto the consuming of my flesh.

"He hath confounded mine enemies, unto the causing of them to quake before me.

"Behold he hath heard my cry by day, and he hath given me knowledge by visions in the nighttime.

"And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me."²

² Nephi 4:20-24.

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BY JULIA WHITTIER WOLFE

Yours be the hands to hold the cup.

Mine be the hands to pour;

Theirs be the thirst that we shall slake,

The strength we shall restore.

Yes, for the world has many tasks

In which each servant shares,
And seeks the sum of the toil of all:
Of yours and mine and theirs.

Yours be the hand that sows the wheat,

And mine to make the bread;
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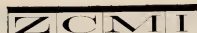
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The Question of Prayer

To him who wonders about the very existence of God and his willingness to respond to our pleas, the book answers in graphic examples; to the brother of Jared, Christ shows himself long before gracing the earth in the flesh.⁷ To Lehi and Nephi, God opens the heavens and makes his plans known; to Alma he sends angels to assure him of conditions beyond the grave;⁸ to Mormon he sends angels to reveal the innocence of little children;⁹ to Moroni the road to personal revelation.¹⁰ The half-hearted prayer is chided by the persistence of Enos;¹¹ and the wicked are warned by the fate of Zoram.¹²

⁶Alma 40: 41; 60:12-13.

⁷Ether 3:8-16.

⁸Alma 40: 41.

⁹Moroni 8:5-15.

¹⁰Moroni 10:3-5.

¹¹Book of Enos.

¹²Alma 30:59-60.

Economic Questions

To the individual who is disturbed by the collection and distribution of wealth, the book brings a sensible and revolutionary answer in the words of Jacob:

"Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted."¹³

Government

In the Book of Mormon we see government in its many forms and under varying conditions and come to the conclusion that then and now the form of government is not so important as the righteousness of the people; that the practice of principles transcends the operations of

¹³Jacob 2:17-19.

THE CONVERT

(a tribute to the missionaries)

BY EVELYN ELIZABETH VESTERFELT

My door was open but my heart was shut
Tighter than Shylock's fist against your word;
And yet . . . I bade you welcome to my house,
I could not judge a man untried, unheard!

You spoke of God; you bowed your head in prayer
And told of Saints in these, the latter days;
Skeptic at first, I listened silently,
Loath to discard the old familiar ways.

"What are your teachings? Whom do you worship then?"
"Why should I take your word these things are true?"
I questioned them . . . before my wondering eyes,
The Book of Mormon opened pathways new!

Peace which I ne'er possessed has laved my soul;
Oh, there is much to teach and more to learn,
If I would number with God's very own,
If I would tread his path without return!

Thou art God's chosen teachers, this I know;
And ere you journey to your homes again,
Grant me these words to speed you on your way.
"You did not knock upon my door in vain!"

politics. We witness the failure of governments to meet the underlying problems of society without the conversion of that society to the standards of Christ. All of the above lessons are basic to the survival of civilization in any age and must not be lost sight of in the minutia which too often accompanies teaching.

Fourth: The teacher should catch the willingness of the writers to discuss the reasons behind the work and plans of the Lord, the purpose of ordinances and the reasonableness and inevitability of judgments. In 2 Nephi 31:6-9 we learn of the need and purpose of Christ's baptism; in Mosiah 18:13 and elsewhere we learn of the need of our own baptism. In 3 Nephi 1:22-29 and 3 Nephi 12:1-2 we come to understand the method and value of baptism.

In 3 Nephi 18:1-11 and in Moroni 4:5 we get a new look at the ordinance of the Sacrament of the Lord's Supper. In Mormon 9:3-5 and Alma 12:14-18 among others, we get a new look at the nature and inevitability of judgments.

The student should be led to use the Book of Mormon as a handbook on the principles and ordinances of the gospel of Jesus Christ, and in the discussion of each of those principles and ordinances the student should be brought to an understanding of the part the Book of Mormon has played in restoring the truth regarding the teachings of the Master.

The student should be brought to an appreciation of the great contribution of 3 Nephi 12:13 and to an understanding of the Sermon on the Mount, especially verses 1 to 12 as explaining Matthew 5:1-12. The teacher should be constantly aware of the contributions of the book to an understanding of the Holy Bible so that the student catches the relationship thereto and realizes that the Book of Mormon both supplements and affirms the message of the Hebrew scriptures.

From a consideration of the four areas, it should be apparent to the teacher that the Book of Mormon is not a story to have read; that the chronological account is secondary to its great teachings; and that in those teachings we find the application to us and to our times so that the book becomes vibrant with life—a living book that may forever be a guide to those who would open its pages.



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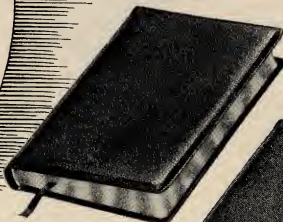
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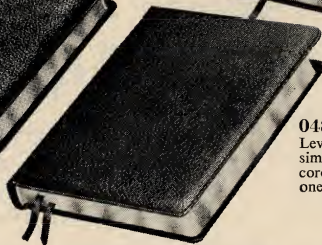
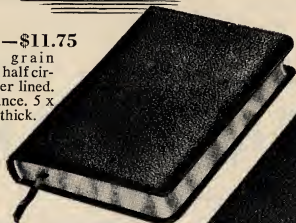


04334x — \$9.75
Morocco grain Calf, half circuit, simulated leather lining. Concordance. 5 x 7 $\frac{1}{4}$, only $\frac{3}{8}$ " thick.



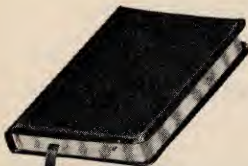
04434x — \$10.95
The words of Christ are printed in red. Morocco grain Calf, half circuit, simulated leather lining. Concordance. 5 x 7 $\frac{1}{4}$, only $\frac{3}{8}$ " thick.

04337x — \$11.75
Levant grain Goatskin, half circuit, leather lined. Concordance. 5 x 7 $\frac{1}{4}$, $\frac{3}{8}$ " thick.



04884x — \$14.95
Levant grain Calf, half circuit, simulated leather lining. Concordance. 5 $\frac{3}{4}$ x 8 $\frac{3}{8}$, less than one inch thick.

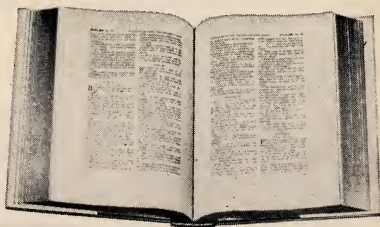
New and distinguished



Ideal for personal use or as a thoughtful gift

01156x — \$7.00

An easy-to-read, easy-to-carry Ruby Text Bible bound in Goatskin, half circuit, simulated leather lining, round corners, red under gold edges. 3 $\frac{3}{16}$ x 5 $\frac{7}{16}$ x $\frac{9}{16}$ ".



A Wide-Margin Bible

01510 — \$8.00

Designed for preachers, teachers, and Bible students. Includes generous margins and specially made, fine quality paper for notes on the actual page of the text. Bound in Buckram, over boards, square corners, red edges. Printed jacket. 7 x 9 $\frac{1}{4}$ x 1 $\frac{1}{2}$ ".

The NEW Ruby New Testament with Psalms
0231x — \$4.00

This popular small Testament was completely reset in beautiful, legible, New Ruby type. Bound in Persian Morocco, half circuit, simulated leather lining, round corners, gold edges. 2 $\frac{3}{4}$ x 3 $\frac{1}{16}$ x $\frac{1}{4}$ ".



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NOVEMBER 1960

Marion D. Hanks, Editor; Elaine Cannon, Associate Editor

The Era of Youth

A lot of people get a lot of places by pulling strings. But the teen who makes puppets out of parents by wheedling, whining, coaxing, and crying to get his own way,

or parents who turn teens into marionettes by manipulating their lives at every turn,

will find they are getting nowhere at all in the quest for happy family relationships.

String pulling should be saved for kite flying or puppeteering and parents and teens could better use their energies in learning how to play their own roles more effectively in the home show.

And to help you do just that, we give you this month, our Family Album, complete with suggestions on how to live at home and like it . . . tips on what parents expect from teens and (hopefully) vice versa . . . important pages summing up family life data from the 1960 White House Conference on Youth. . . .

Study our album. Think about it. Practise what it preaches and save the string pulling for puppeteers.



Tell him for me

BY S.
DILWORTH YOUNG



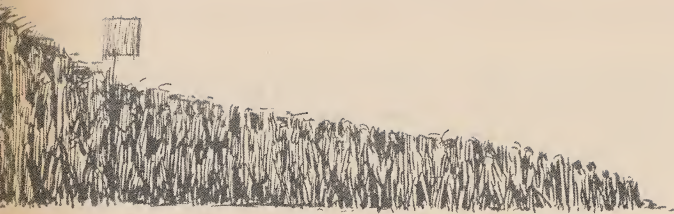
We were walking up the road leading to Palmyra, New York, from the Hill Cumorah. It had been a full day for the Scouts—several hundred of them. First had been the Sacred Grove where Joseph Smith had learned the truth about the nature of the

Father and the Son; then the Smith home and the account of Moroni's visit; finally the Hill Cumorah, with its stirring memories of great events, great battles, great visions.

Our column was strung out, two abreast, on the left shoulder of the road. Each boy had a white handkerchief tied to his right arm. We two leaders, a boy and I, had the arm bands, plus a handkerchief each, spread across our chests, and a flashlight—all of this so as to be easily seen by motorists. It was dark—about 9 p.m.

"What do you think of your dad?" I asked my companion. The day—and now the night—had been sobering, and easily led to sober thought, sober conversation.

"You know my dad," he replied, "rough, tough, smokes, drinks some, yet I love him. But he doesn't think I do. He thinks I hold him in contempt. I can't seem to tell him how I feel. I don't like his habits, but I respect and love him. He's given me a home—a good one—clothes, school, allowance, everything I need or want. But we haven't been companionable, and I couldn't seem to let him know I care about him. I've often wanted to put my arms around him and tell him, but about the time he'd seem mellow enough, and I'd go to do it, he'd seem to sense it and tighten up."



What that boy didn't know was: why did I ask him about his dad? The night before we had started on our trip the father of this boy had slipped into my office. He was big and tough-looking. His hands and clothes were stained with the marks of his occupation. And he said to me:

"I've never been able to get close to my boy. Every time I try, in my clumsy way, something seems to come between us. He tightens up, and seems to resist my effort to talk to him. Will you do me a favor? When you get a chance, on this trip, will you tell him his dad loves him and is proud of him? I'm proud that he's stronger than I, and that his habits are better than mine. Tell him that life would be empty for me if he wasn't in it." By this time tears were coursing down his cheeks, and his hands were clenched in his earnestness. I said, "I'll tell him."

"Thanks," he replied. And so this night I did.

I told him how fathers are made, and what they dream when they become fathers. That even the worst of them have great moments of almost heavenly love and feeling. One of these moments is at the birth of a child. While the mother goes through the physical agony, the father goes through the deep pain of self-evaluation. He feels he is not worthy of the blessing about to be given him, and he wants to be worthy of his boy, who is of the fibre of him, of his sinew, of his heart.

I told him how a mother and a father plan and co-operate in the rearing so that he will have the best of everything in his life. What they had of hardship and evil, they are determined he shall not have; if they lacked in advantage, they are anxious not to let him start with that handicap. Such is the love of a father and a mother. Well, one expects it

from mothers—and is surprised to learn that fathers have it too.

"But," said I, "there is more to it than that. Somehow the sons and daughters must realize that they, in their receiving all these gifts, must also give in return. For if the parents want to give the children a happy childhood so must the children want to give the parents a happy parenthood. But how?

"Fitting into the family pattern; being obedient to the family rules of conduct; remembering that, if away, they should inform the folks where they are and when they will return; at mealtime doing their share of preparation and cleaning; watching out for their smaller brothers and sisters; anticipating the needs of these smaller associates and helping before mother needs to call for help; making father and mother feel glad to have them around; entertaining as well as expecting to be entertained; and, above all, remembering that what one is physically and mentally, a large part of it came from them."

Then I said to him:

"We have been to the places where God our Father began to explain how he would begin his work. And what do you think is the key—the center of his work? . . .

"No—you're wrong. It isn't the ward, it's your home. After we are resurrected, there will be only one basis for your eternity—your father, your mother, your wife, your children, and their children—this will be the center of your eternal life.

"If your dad can't break the ice, why don't you. . . ."

Just then, we rounded a bend into Palmyra and boarded our train. I hope that Longfellow was right when he said, "The thoughts of youth are long, long thoughts."

preparation plus inspiration promise success

At fourteen my great-great-grandmother Jane took over the household tasks while her stepmother was ill with the coming of a new baby. It was hard work and she had little time for outside activities. One day a friend visited her and together they overheard her parents' voices, drifting to them from the kitchen.

"But Lara," her father said, "the girl has worked hard enough, let her rest. She's only a child and now you expect her to make the bread and take. . . ."

The conversation was never finished because Jane went quickly to the kitchen. "I'll mix the bread, Mother," she said softly, "I won't mind in the least."

When the girls were once more alone, Jane's friend asked her about her unusual willingness, and Jane replied, "I am doing this for my children. My patriarchal blessing says they will follow my example, and I must start preparing to be a good example now."

Like my great-great-grandmother, I too wanted to do something for my

children. I wanted to give them high ideals, honor, truth, and love. But I lacked her wisdom. Although I asked for the help of God, I found myself as poorly equipped for being a mother at the end of each new year as I had been at the beginning. One day I indignantly stated to a returned missionary that I didn't see why I couldn't have the same guidance that a missionary receives for his work. Surely I was one of God's children, too.

This wise young man replied, "This is true, and perhaps if you spent as much time as a missionary does in the service of God you would have this guidance."

The thought stuck in my mind for many weeks. I began to see that preparing for motherhood was one of the hardest things I had ever done. Being a good mother meant changing many lifelong habits. It meant hours of prayer and study to decide what would be best for my family, and it brought many heart-

Make mine a Mission

BY MARY JOAN RAY
SECOND PLACE WINNER—
18-25 AGE GROUP



aches when others criticized or when I found that many things I did were not yet good enough. My preparation isn't completed yet. Motherhood is a very long mission, so it will take a long time and diligent work to prepare a home fit for the spirits of God.

My great-great-grandmother's willingness to help her step-mother has come down to me through four generations and has been an example to me. Now I see how I must raise my children by example.



One of the most constructive results of the nation-wide preparations which went into the 1960 White House Conference on Children and Youth was the Utah survey of high school and junior high school students, parts of which appear on the following two pages. The thousands of boys and girls participating in the survey represent the solid majority of American youth, with their sound and straightforward suggestions. They spoke frankly, and with courage and responsibility and good judgment.

The young people were asked to identify what they believe to be their chief problems and to suggest solutions. They freely acknowledged their own responsibility for some of their problems, but almost unanimously laid the chief burden for youth's troubles on parents and other adults, who, they said, lack interest, consistency, and willingness to set a worthy example. They gave to the adult generation the charge to re-establish the kind of homes and family life that will provide the love, discipline, guidance, and example that the young need.

In the survey the young people express their earnest desire for **more** opportunities to work, supervised activity, parental interest, direction, and discipline. They say they want **less** early freedom with automobiles, access to tobacco and alcohol, inconsistency and hypocrisy and emphasis on materialistic goals. They ask for **better** adult example, religious co-operation and experience in the home, better understanding and communication with their parents. They want fair rules, consistently and strictly enforced.

They want to belong to a **family**. They plead for love and leadership from parents who will show the way.

The survey teaches us that young folks are not so much concerned with **things**. Interestingly, although they are intelligent and informed and articulate, not one of them mentioned fear of nuclear bombs or enemy attack as a major problem. Their real worries are closer to home. They have the good sense to know that what really matters most in this world is what kind of people there are in it, and they want help in becoming the kind of wholesome, happy individuals they would like to be. —MDH

youth's problems *...answers* →

● ● ● ●

Some of us do not have a happy relationship with our parents. There is misunderstanding and a lack of harmony. Sometimes there is a negative or distrustful attitude on the part of both parents and children. We need closer family ties. We need to be able to communicate with each other and understand each other.

Many families have ceased to exist as families these days. The family has become dependent upon organizations and people other than members of the family to supply the things they need.

Parents should have early associations and discussions with their children rather than waiting until the children are older. Too often they seem to underestimate our interest and intelligence, or else they don't seem to be very interested themselves.

A little common courtesy and respect in the home would help a lot.

Fathers should take the responsibility of trying to make sure that there is enough interest and love and loyalty in the home to hold the family together.

We need a better understanding of our religious, protective, and economic relationships.

There would be less misunderstanding at home if there were less pursuing of independent projects and more doing things together. The family needs to do things together. They should play, work, study, go to church, go on outings, have family nights, and create a wholesome family life.

Young people need to be loved and to know it. It would be wonderful if our parents sometimes told us they love us, as well as doing things for us.

Adults should be willing to study, share ideas, and have time for youth activities in order to become acquainted with the teenager and his problems.

The breakdown in family life seems to be the result of broken homes, both parents working, selfishness, and lack of interest, love, and guidance in the home. We need to join together in activities, discuss our problems, have more time together in work and recreational activities.

Many mothers work who do not need to, but do it to get some of the unnecessary "nicer things." This leads to family neglect.

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A lot of our troubles result through lack of parental control, inconsistent discipline, from kids not knowing what is expected of them.

Parents could help us avoid a lot of pain by letting us know exactly what they expect of us in important matters. We know we have to learn to make our own decisions, but we need some guidance.

Some parents are unable to say "no" when they should. Most young people appreciate a firm decision from their parents, even if they don't fully understand it. It would be helpful if the parents would explain some of their decisions, but we would like them to say something, "even if it's wrong."

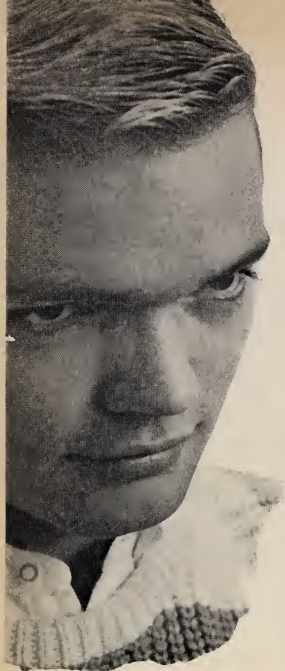
There should be more strict "do's" and "don't's" on important matters.

Ninety percent of the kids I know feel that no good comes of late hours. Parents are justified in asking teenagers to get in at certain hours.

There seems to be a lack of group planning and discussion. Parents should be firm in taking the lead; they should be consistent in discipline and fair in their judgments.

42,000 of them did, in preparation for the 1960 White House Conference on Children and Youth, in 99 high schools and junior high schools in Utah. Here are some of their thoughts.

some of you said



Young people have a major responsibility for improving relations with their parents. The adults are taking the major share of the blame for youth's troubles, but children have a responsibility in the home and community, as well as parents and other adults.

Youth should seek advice from parents; take some responsibility in the home, co-operate with family members and parents; respect and honor father and mother, be considerate and help to have fun together as a family group.

Young people should compromise and be reasonable in dealings with parents. They should appreciate the financial problems of the family.

A lot of family quarrelling is caused by money problems. Parents could help by discussing financial matters with the family and explaining what the family situation and obligations are. Earning teenagers should consult with parents, and an understanding should be reached as to what part of the financial responsibility the teenager should accept.

Some teenagers fail to accept limits that are set up by parents on boundaries of trust. Parents should set up limits, they should explain them to their children, and then they should see that they are obeyed. Teenagers should realize the importance of such boundaries and live within them.



One of our most serious problems is steady dating and too-early marriage. Some young people have the strange idea that this solves their problems, when in fact they soon learn that they have complicated their problems very seriously.

Parents should realize that more adult guidance and direction is needed and less freedom for youth to do as they please. There is too much early dating permitted, and often too many privileges in regard to the family car. All of this forces us to grow up too fast.

More discipline and religion is needed in the home. Early marriages could be decreased if members of the family would become more considerate of one another in their daily living, if the family would act as a family and not as individuals. Not so much freedom should be allowed the children.

Youth must realize that we are not mature at this age and should not confine ourselves to one steady date. We should go out with a variety of partners so we can make a wise choice of a life partner.

We need more emphasis and training in preparing us for marriage and parenthood. It should be taught in the home by instruction and example, and it should also be taught in the school by a competent person whom young people can respect, and in the church.

It would help if a lot of parents would be willing to listen to their children sometimes. It would also be very helpful if they would set a behavior example themselves.

Some of us find it difficult to honor our parents when they do the things they do and set the example they set. Respect of parents is lacking, often because of parent habits.

Many young people lack a sense of deep religious feeling because of hypocrisy among adults who show no real concern for the spiritual aspects of their lives. Some parents need religion more than children.

Young people are not given sufficient religious training at home. Parents have depended heavily on the church to do their job for them.

Luxuries and easy life and material goals detract from serious concern about religious values.



Family Night ...Out

BY SHIRLEY SEALY

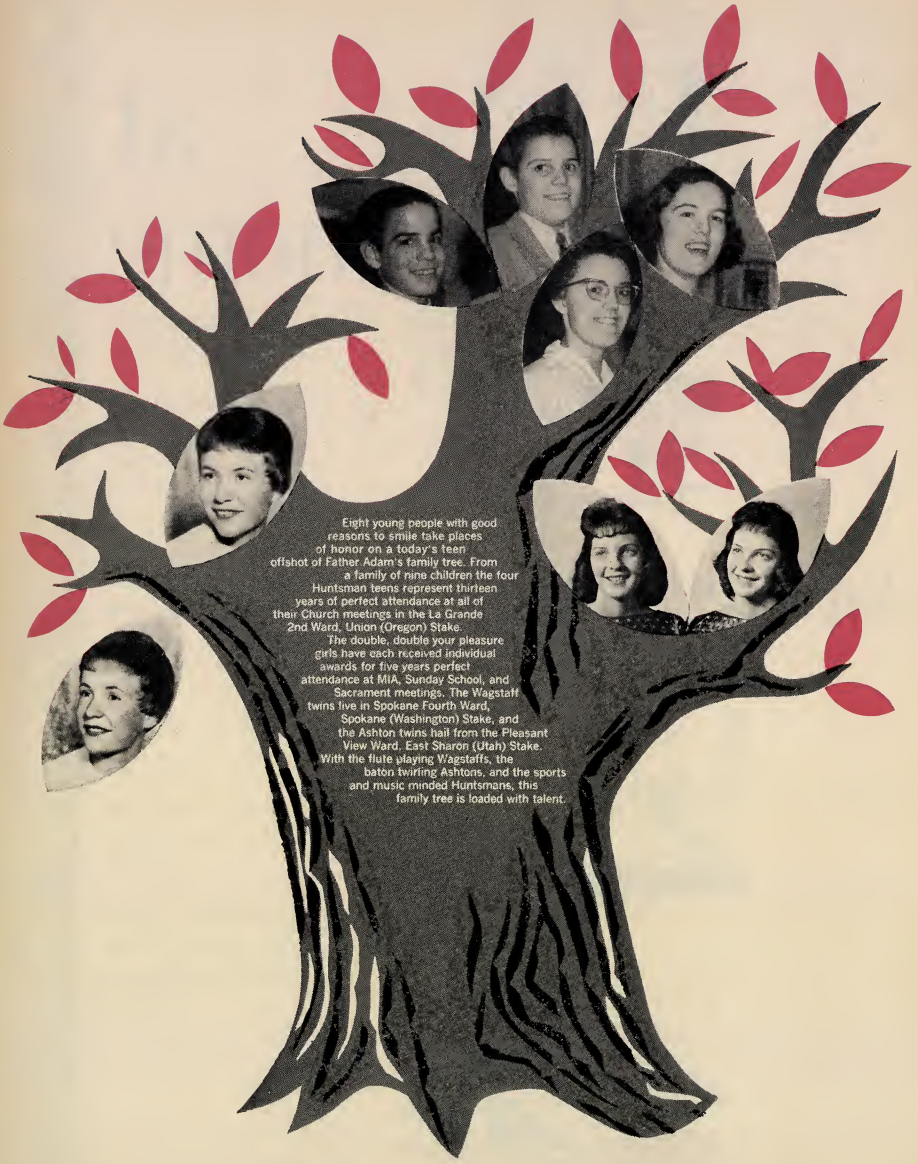
Look who's dating Dad or Mom . . . you! And a teen-parent night on the town can be one of the most special experiences in a memory-making lifetime. Can be, that is, if parties of both parts behave their best. So when it's your turn to make a public appearance with parents, impress them, yourself, and the world with the nicest manners you can muster.

Fellows, be sure to hold Mother's chair and wait for her to hostess at dinner. Stand up politely if her lady friends stop to chat.

Girls, wait for Dad to open doors and take his arm when you cross the streets.

Address your parents as "Mother" and "Father" or "Dad" . . . saving the home-spun titles for hearthside situations. Honor them at introduction time by speaking to them first, as: "Mother, this is Bob," or "Father, this is Sally."

Lucky the fellow or girl with built-in manners, but remember, they can be acquired. Don't let lack of social know-how keep you from honoring those two special people you love. They're the best friends you'll ever have.



Eight young people with good reasons to smile take places of honor on a today's teen offshoot of Father Adam's family tree. From a family of nine children the four Huntsman teens represent thirteen years of perfect attendance at all of their Church meetings in the La Grande 2nd Ward, Union (Oregon) Stake.

The double, double your pleasure girls have each received individual awards for five years perfect attendance at MIA, Sunday School, and Sacrament meetings. The Wagstaff twins live in Spokane Fourth Ward, Spokane (Washington) Stake, and the Ashton twins hail from the Pleasant View Ward, East Sharon (Utah) Stake. With the flute playing Wagstaffs, the baton twirling Ashtons, and the sports and music minded Huntsmans, this family tree is loaded with talent.

The line is long
Outside the door
While yet she primps
And primps some more.



Her homework waits
Until the hour
Of clearing up.
Of course Mom's sour.



love at home?

When he arrives
To her dismay
Her parents are
In disarray.



Sure, we made fudge
But you don't CARE?
(Oh no, it's just
the wear and tear!)



at home

you and your family . . .
to your friends and theirs.

Spread your prettiest cloth
with the specialties of
your house and welcome
invited guests with gayest
greetings. Keep the party
simple and sparsely
populated so that mingling
can be manageable. But
go all out on creating a
friendly mood with festive
fixings for the party—
candles, greens, blossoms,
and bowls of finger food.

Your job: seeing that
THEIR parents know
YOURS.

Your pleasure: feeling
terribly adult in a new
and rewarding social
situation.



I'd like to know

Congratulations on the scores and scores of wonderful letters you've sent in response to the question on when and for what to pray. They've come from many ages and many directions. We'd like more—and more suggestions of the questions you'd like to have answered.

In the meantime, here's a sample answer from a thoughtful young woman:

The question asked by one of your readers on whether or not to pray before school exams, dates, athletic contests, etc., is a timely one. The youth of today are certainly being made conscious of the fact that "you can't go it alone." We have a greater knowledge of the world—its parts and its very different people, of the infinite laws of nature, and of our relationship to the universe, than anyone before us has ever had. We certainly feel the presence of greater power in all things, and a need for prayer.

A prayer is a personal and sacred thing. I had never thought about or tried prayer before an exam until this summer. I have a friend who prays before every exam, and sometimes has even fasted. But I know how hard she has studied beforehand. She never says "Help me get an A," but only "Let me have a clear mind to know what material is important in preparation and to think clearly during the exam."

It is surely true that God helps him who helps himself.

The same philosophy applies before a game—with an added request for and promise of humility. You can promise yourself you'll be humble if you win—but how much better you remember that promise in all the excitement of winning, or of congratulating the winner, if you have promised your Heavenly Father.

Prayer before a date is in part for an individual to decide, and I think for an individual to do alone if he feels it's right. Certainly it is a good idea to pray as a group for safety and wisdom if a carload of young people needs to travel some distance for the evening's fun. But it seems to me that a prayer to the Lord from a boy and a girl together is something special reserved for that time when they are contemplating marriage. I advocate prayer alone before a date wholeheartedly. This doesn't mean you need to emerge from your room with swimming eyes, runs in the knees of your hose, or increased slacks. It only means that before you open the door you bow your head in gratitude for your health and happiness, and request wisdom in your actions and understanding in your relationships.

Conversation with the Lord is such a natural thing. It doesn't require mysticism or tears or uncomfortable feelings. It only requires genuine gratitude and discretion in requests—not asking him to take care of something you have not done or prepared for yourself. Every person should have in his thoughts at all times a prayer for a clear mind and a humble heart. And beyond that—you know how much you deserve.

Sincerely,
Carol Bjorndal
Cleaner, Federal Heights Ward,
Emigration (Salt Lake City)
Stake

Conversation Piece

Home is something you probably don't think much about. It's just there... familiar... cluttered with your books and records... filled with squabbles and snacks and small fry... it's just home, that's all.

But when you have been away from it for awhile, maybe even suffered the pangs of homesickness, you see home through different eyes. Familiar old things become bound by a special spirit that makes the place importantly different to you.

Here's one way to take a new look, gain a new appreciation... do something unusual with those THINGS you have lying around or tucked away for safe-keeping. You might:

TACK UP YOUR TREASURES . . . favors, fans, programs, pictures, souvenirs, and "stuff" on a big, fat, made-by-you strawberry pillow. Use corsage pins for stickers. Or drape gay-colored fishnet across a bare branch as a catch-all. Rescue an antique frame from the

attic, mount it over pin-up board and spray the whole thing to harmonize with your room. Cork cut in varying squares and corded together, mobile style, makes a masculine pin-up prop for boys.



Pat Daniels

NOTEWORTHY . . . Pat Daniels, an active LDS girl from San Mateo (California) Stake was a member of the United States' Women's Olympic team as an 800 meter runner. She boned up on scripture before her Rome trip and judges the whole affair as a great missionary experience for her.

FAT HAT . . . for fellows and girls. Fuzzy and furry . . . either fake (from fur fabric) or the real thing (shades of Mom's old coat?) Cossack caps worn deep over the ears are sprouting on teen tops everywhere on chilly days. And on you they look good!

FAMILY FIXINS . . . cut a banana in half cross-wise; insert a wooden skewer; dip into melted chocolate chips (or dipping chocolate), then chopped nuts. Pop into the freezer for a few hours and pass with pride during treat time of the family hour.

Now see your gift of flowers-by-wire just as it will arrive!

*Beautiful bouquet and vase shown below now delivered anywhere
in U.S.A. or Canada just as you see them here*



**Make something warm and human and wonderful happen
... send this flowers-by-wire value**

Here's your chance to discover the electric effect of flowers-by-wire—at a very special price. Stop at your FTD florist and see this full, rich bouquet of mums, pompons and fall foliage artistically designed and delivered in a classic milk glass vase she'll use again and again.

You'll agree this is a remarkable value. Send it—and you'll reach right out and touch her.

Touch her so deeply you'll almost *feel* the glow come back. This long-lasting gift will grace the home, the table, and give enduring pleasure. Take advantage of this special new offer. Look up your FTD florist now in the phone book Yellow Pages under FTD—Florists' Telegraph Delivery.

FLORISTS' TELEGRAPH DELIVERY



For the 50th year...
This Emblem Guarantees
Quality and Delivery
—or your money back



What about me?

With the passing years, changes come quickly. There may be new additions to your family — like Stevie. Perhaps you've just bought a new house . . . or Dad has a promotion.

Each of these changes mean a corresponding change in your family's financial picture now and in the future. And this means that your life insurance program should be reviewed periodically . . . to keep it up to date . . . to make it more Beneficial to your family.

*Investigate new Beneficial policies
that meet today's needs*

There are many new special-purpose policies and programs to choose from. Your Beneficial man will be happy to recommend the best one for your family size and income. Ask him especially about the new Benefactor Plan that provides insurance for every member of the family. Call him soon, or mail the coupon.

BENEFICIAL LIFE INSURANCE CO.
Beneficial Building, Salt Lake City, Utah
Please send information about:

..... Family Package Plan
Name.....
Street.....
City..... Zone..... State.....

BENEFICIAL LIFE
Insurance  *Company*
Virgil H. Smith, Pres. Salt Lake City, Utah

